

63.64 AN  
EXPLANATION  
OF THE

Assembly of Divines  
*Shorter Catechism :*

BEING  
The Substance of some late *Explanations* of the same *Catechism*.

With some Variations and Additions ;  
For the *Help* of *Children*.

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*Psal. 34. 11. Come ye Children, hearken unto me,  
and I will teach you the Fear of the Lord.*

*John 17. 3. This is Life Eternal, so know Thee the only  
true God, and him whom thou hast sent, Jesus Christ.*

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The Second Edition Corrected.

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# A N EXPLANATION OF THE Shorter Catechism.

Quest. 1. **W**HAT is the chief End of Man?

*Answer.* Man's chief End is to glorify God, and to enjoy him for ever.

*Proposition 1.* Man's chief End is to glorify God. 1 Cor. 10. 31. *Do all to the Glory of God.* Rom. 11. 36.

*Prop. 2.* Man's chief End, next to the glorifying of God, is to enjoy him for ever. Psal. 73. v. 25, 26. *Whom have I in Heaven but thee? and there is none upon Earth that I desire besides thee. My Flesh and my Heart faileth; but God is the strength of my Heart, and my Portion for ever.*

Q. Is Man's chief End to seek himself? *NO.*

Or to make himself great?

*NO.*

Or to enjoy the Profits or Pleasures of the World? *NO.*

Is it to glorify God, and enjoy him for ever? *YES.*

Is the glory of God Man's highest End? *YES.*

Is the enjoyment of God Man's chiefest happiness? *YES.*

Q. 2. *What Rule hath God given to direct us, how we may glorify and enjoy him?*

A. The Word of God, (which is contained

in the Scriptures of the Old and New Testament,) is the only Rule to direct us, how we may glorify and enjoy him.

*Prop. 1.* The Word of God is contained in the Scriptures of the Old and New Testament. Ephes. 2. 20. *And are built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-Stone.*

*Prop. 2.* The Word of God is the only Rule to direct us how we may glorify God. 2 Tim. 3. 16. *All Scripture is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness.*

*Prop. 3.* The Word of God is the only Rule to direct us how we may enjoy God. 1 John 1. 3. *That which we have seen, and heard, declare we unto you, that ye also may have fellowship with us; and truly our Fellowship is with the Father, and with his Son Jesus Christ.*

*Q.* Hath God given us a Rule to direct us, how we may glorify and enjoy him? *Yes.* Is the Word of God that Rule? *Yes.* Is it the only sufficient Rule? *Yes.* Are the Scriptures of the Old and New Testament, the Word of God? *Yes.* Is the whole Word of God contained in the Scriptures of the Old and New Testament? *Yes.* May we not receive sufficient direction to glorify God, and enjoy him, from our own Wisdom, or the Light of Nature? *No.* Nor from the Works of Creation and Providence? *No.* Must we daily expect new Revelations from Heaven? *No.* Are the Apocryphal Books, or other humane Writings, the Word of God? *No.*

*Q. 3.* What do the Scriptures principally teach?

*A.* The Scriptures principally teach, what Man is to believe concerning God, and what Duty God requires of Man.

*Proof.* 2 Tim. 1. 13. *Hold fast the form of sound words which thou hast heard of me, in Faith and Love, which is in Christ Jesus.*

*Q.* Do the Scriptures teach us what we are to believe concerning



## *Assemblies Shorter Catechism.*

5

concerning God? *Yes.* And all that we are to believe as a Point of Faith? *Yes.* Do they teach us what God requires of us in a way of Duty? *Yes.* And all that God requires of us? *Yes.* Is a Christian bound to believe in any Doctrine as a Point of Faith, not revealed in the Word of God? *No.* Is any thing a Duty necessary to Salvation, which is not taught in the Word of God? *No.* Is a Man bound to believe all the Doctrines of Faith contained in the Word? *Yes.* And to obey all the Rules of a holy Life prescribed in the Word of God? *Yes.*

**Q. 4. What is God?**

**A.** God is a Spirit, Infinite, Eternal, and Unchangeable, in his Being, Wisdom, Power, Holiness, Justice, Goodness and Truth.

*Prop. 1. God is a Spirit. John 4. 24. God is a Spirit; and they that worship him, must worship him in Spirit and in Truth.*

*Prop. 2. God is Infinite. Job 11. 7. Canst thou by searching find out God? Canst thou find out the Almighty to perfection?*

*Prop. 3. God is Eternal. Plaf. 90. 2. From everlasting to everlasting thou art God.*

*Prop. 4. God is unchangeable. James 1. 17. With whom there is no variableness, nor shadow of turning.*

*Prop. 5. God is Infinite, Eternal, and Unchangeable in his Being. Exod. 3. 14. I am that I am.*

*Prop. 6. God is Infinite, Eternal, and Unchangeable in his Wisdom. Psal. 147. 5. His Understanding is Infinite.*

*Prop. 7. God is Infinite, &c. in his Power. Psal. 147. 5. Great is the Lord, and of great Power. Rev. 4. 8. Lord God Almighty, which was, and is, and is to come.*

*Prop. 8. God is Infinite, &c. in Holiness. Rev. 4. 8. Holy, Holy, Holy, Lord God Almighty, &c. Rev. 15. 4.*

*Prop. 9. God is Infinite, &c. in Justice. Deut. 32. 4. He is the Rock, his Word is perfect: for all his ways ment: a God of Truth, and without Iniquity, Justeous is he.*

*Prop. 10. God is Infinite, &c. in Goodness and Exod. 34. 6, 7. The Lord, the Lord God, merciful and*

**A. 3.**

long

*long-suffering, and abundance in Goodness and Truth, keeping Mercy for thousands, forgiving Iniquity, Transgression, and Sin.*

Q. Hath God a Body, or bodily Parts, as a Man hath? *No.* Is he a Spirit without a Body, or Bodily Parts? *yes.* Can God be seen with Eyes of Flesh? *No.* Is God Invisible? *Yes.* Is God Infinite in Being? *Yes.* And in all Perfections? *Yes.* Is God without any Bounds, of Time, Place, or Perfection? *Yes.* Is he every-where present? *Yes.* Is he shut out of any place? *No.* Is he Finite, as all Creatures are? *No.* Is he Eternal in Being, without beginning or ending? *Yes.* Had he a beginning, as Creatures have? *No.* Shall he ever have an end of his Being? *No.* Is God Unchangeable? *Yes.* Or subject to change, as Creatures are? *No.* Is he the same yesterday, to day, and for ever? *Yes.* Is he Infinite in Wisdom? *Yes.* Doth God know all things past, present, and to come? *Yes.* Doth he know our Thoughts? *Yes.* What, a-far off? *Yes.* Is there any thing which God knows not? *No.* Doth he want Wisdom in some Cases? *No.* At some Times? *No.* Doth he make and order all things in Wisdom? *Yes.* Is any Creature equal to God in Wisdom? *No.* Or in any other Perfection? *No.* Is God Almighty, or Infinite in Power? *Yes.* Can he do all things? *Yes.* Is any thing too hard for God? *No.* Doth his Power fail at any Time, or in any Case? *No.* Doth he faint or grow weary? *No.* Is God Infinite in Holiness? *Yes.* Is there any Sin in God? *No.* Can he Sin? *No.* Can he be the Author of Sin? *No.* Can he approve of Sin? *No.* Is God infinite in Justice? *Yes.* Is he Just in all his Works and Ways? *Yes.* And at all times? *Yes.* Is there any Unrighteousness in God? *No.* Can God be Unjust, or do unjustly? *No.* Is God Infinite in Goodness? *Yes.* Is he good in himself? *Yes.* Is he the Author of all Good in the Creatures? *Yes.* Is there any Good in the Creatures, that is not derived from him? *No.* Is God Infinite in Truth? *Yes.* Can God Lie? *No.* Or deceive? *No.* Or be mistaken? *No.* Is God Infinite, Eternal, and Unchangeable? in all these Perfections? *Yes.* Is it impossible for him to be otherwise? *Yes.* Is his Being, Infinite, Eternal, and Unchangeable?

*Yes.*

## *Assemblies Shorter Catechism.*

7

*Yes.* And his Wisdom? *Yes.* And his Power? *Yes.* And his Holiness? *Yes.* And his Goodness? *Yes.* And his Justice? *Yes.* And Truth? *Yes.*

**Q. 5.** *Are there more Gods than one?*

**A.** There is but one only, the living and true God.

*Prop. 1.* There is but one only God. Deut. 6. 4. *Hear, O Israel, the Lord our God is one Lord.* 1 Cor. 8. 4. *We know that an Idol is nothing in the World, and that there is none other God but one.* Verſ. 6. *To us there is but one God.*

*Prop. 2.* This one only God, is the living and true God. Jer. 10. 10. *The Lord is the true God, he is the living God, and an everlasting King.*

**Q.** Is there one only God? *Yes.* Is there any God besides Him? *No.* Can there be any more Gods than one? *No.* Were not the Gods of the Gentiles true Gods? *No.* Were they Gods falsely so called? *Yes.* Is the only one God the living God? *Yes.* And the true God? *Yes.* Were he the true God, if he were not the living God? *No.* Is God the living God, because he hath Life in himself? *Yes.* And because he giveth Life to whom he will? *Yes.* And hath power to take away Life, when, and from whom he pleaseth? *Yes.* Are they true Gods, who have no Life in and of themselves? *No.* Or who cannot give Life to all Creatures? *No.* Or cannot take it away? *No.*

**Q. 6.** *How many Persons are there in the Godhead?*

**A.** There are three Persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one God, the same in Substance, equal in Power and Glory.

*Prop. 1.* There are three Persons in the Godhead, the Father, the Son, and the Holy Ghost. Mat. 28. 19. *Go ye therefore, and teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

*Prop. 2.* The three Persons in the Godhead are one

A. 4.

God,

God, the same in Substance, equal in Power and Glory. 1<sup>st</sup> John 5. 7. *There are three that bear Record in Heaven, the Father, and the Word, and the Holy Ghost; and these three are one.*

*Q.* Are there three Persons in the Godhead? *Yes.* Are there more than three? *No.* Or fewer? *No.* Is the Father God? *Yes.* And the Son God? *Yes.* And the Holy Ghost God? *Yes.* Are there three Gods? *No.* Is the Being of these three Persons one and the same? *Yes.* Is the Father Eternal? *Yes.* And the Son Eternal? *Yes.* And the Holy Ghost Eternal? *Yes.* Are there three that are Eternal? *Yes.* Are there three Eternals? *No.* Are there three that are Almighty? *Yes.* Are there three Almighties? *No.* Is the Power and Glory of the Father, Son, and Holy Ghost equal? *Yes.* Is one stronger than another? *No.* Is one more glorious than another? *No.*

*Q. 7. What are the Decrees of God?*

*A.* The Decrees of God are, his Eternal Purpose, according to the Counsel of his Will, whereby, for his own Glory, he hath fore-ordained whatsoever comes to pass.

*Proof.* Ephes. 1. 11, 12. *Being predestinated according to the purpose of him, who worketh all things according to the Counsel of his own Will: That we should be to the praise of his Glory?*

*Q.* Are God's Decrees his Eternal Purpose, whereby he hath fore-ordained whatsoever comes to pass? *Yes.* Doth something come to pass which God hath not decreed? *No.* Or otherwise than he hath decreed? *No.* Are the Decrees of God Eternal? *Yes.* Doth God purpose or decree nothing now, which was not decreed from Eternity? *No.* Do not the Alterations in the Creatures make a change in God's Purposes? *No.* Nor proceed from such alterations? *No.* Hath God from Eternity, by an unchangeable Decree, fore-ordained those Alterations? *Yes.* Hath God fore-ordained all things for his own Glory? *Yes.* Doth something come to pass, which doth not serve his Glory? *No.* Or which was not intended by him for that End? *No.*

*Was*

Was God moved to make such Decrees, by any thing without him? *No.* Was it meerly according to the counsel of his Will? *Yes.*

*Q. 8. How doth God execute his Decrees?*

*A.* God executeth his Decrees in the Works of Creation and Providence.

*Prop. 1.* God executeth his Decrees in the Work of Creation. *Rev. 4. 11. Thou hast created all things, and for thy pleasure they are and were created.*

*Prop. 2.* God executeth his Decrees in the Works of Providence, *Dan. 4. 35. He doth according to his Will in the Army of Heaven, and among the Inhabitants of the Earth.*

*Q.* Is the Work of Creation an execution of God's Decrees? *Yes.* And the Works of Providence? *Yes.* Doth God bring to pass something therein, which he had not before decreed? *No.*

*Q. 9. What is the Work of Creation?*

*A.* The Work of Creation, is God's making all things of Nothing, by the Word of his Power, in the space of six Day, and all very Good.

*Prop. 1.* The Work of Creation, is God's making all things. *Gen. 1. 1. In the beginning God created the Heaven and the Earth.*

*Prop. 2.* God made all Things of Nothing, by the Word of his Power. *Heb. 11. 3. Through faith we understand that the Worlds were framed by the Word of God; so that things which are seen, were not made of things that do appear.*

*Prop. 3.* God made all Things in the space of six Days, and all very Good. *Gen. 1. 31. God saw every thing that he had made, and behold, it was very good; and the Evening and the Morning were the sixth Day.*

*Q.* Is the Work of Creation God's making all Things of Nothing? *Yes.* Was there something which God made not, of which other things were made? *No.* Did God make all Things by the Word of his Power? *Yes.* With-

out the use or help of Instruments? *Yes.* Did God create all Things in the space of six Days? *Yes.* Did God create any thing amiss? *No.* Was all very Good? *Yes.*

*Q. 10. How did God create Man?*

*A.* God created Man, Male and Female, after his own Image, in Knowledge, Righteousness, and Holiness, with Dominion over the Creatures.

*Prop. 1.* God created Man, Male and Female, in his own Image. Gen. 1. 26, 27. *God said, Let us make Man in our own Image, after our likeness. So God created Man in his own Image, in the Image of God created he him, Male and Female created he them.*

*Prop. 2.* The Image of God in Man, consisted in Knowledge, Col. 3. 10. *Ye have put on the New Man, which is renewed in knowledge, after the Image of him that created him.*

*Prop. 3.* The Image of God in Man, consisted in Righteousness and Holiness. Eph. 4. 24. *That ye put on the New-Man, which after God is created in Righteousness and true Holiness.*

*Prop. 4.* God gave to Man dominion over the Creatures. Gen. 1. 26, 27. *Let us make Man, and let them have Dominion over all the Earth. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the Earth, and subdue it, and have dominion over the Fish of the Sea, and over the Fowl of the Air, and over every living thing that creepeth upon the Earth.*

*Q.* Did God create Man, both Male and Female, after his own Image? *Yes.* In Knowledge, Righteousness, and Holiness? *Yes.* With Dominion over the Creatures? *Yes.* Could not Man make himself? *No.* Could no other Creature make Man? *No.* Is God the only Creator of Man? *Yes.*

*Q. 11. What are God's Works of Providence?*

*A.* God's Works of Providence are his most Holy,

*Assemblies shorter Catechism.* 11

**Holy, Wise, and Powerful preserving, and governing all his Creatures, and all their Actions.**

*Prop. 1.* God's Works of providence are most Holy. Psalm 145. 17. *The Lord is holy in all his works.*

*Prop. 2* God's Works of Providence are most Wise. Psal. 104. 24. *O Lord, how manifold are thy Works! in Wisdom hast thou made them all.* Jsay. 28. 29.

*Prop. 3.* God's Works of Providence are his powerful preserving all his Creatures. Heb. 1. 3. *Upbolding all Things by the Word of his Power.* Neh. 9. 6.

*Prop. 4.* God's Works of Providence, are his governing all his Creatures. Psal. 103. 19. *His Kingdom ruleth over all.*

*Prop. 5.* God's Works of Providence, are his preserving and governing all the Actions of his Creatures. Mat. 10. 29, 30, 31. *One sparrow shall not fall to the ground without your Father. The very Hairs of your Head are all numbred.*

**Q.** Doth God preserve and govern all his Creatures? *Yes.* And all their Actions? *Yes.* Can any Creature preserve it self? *No.* Or govern it self? *No.* Do all Creatures need his Preservation and Government? *Yes.* Is any Creature exempt from his Government? *No.* Is God most Holy, Wise, and powerful in all the Acts of his Providence? *Yes.* Is there any want of Holiness therein? *No.* Or want of Wisdom? *No.* Or of Power? *No.*

**Q 12.** *What special Act of Providence did God exercise towards Man, in the Estate wherein he was created?*

**A.** When God had created Man, he entred into a Covenant of Life with him, upon Condition of perfect Obedience, forbidding him to eat of the Tree of the Knowledge of Good and Evil, upon pain of Death.

*Prop. 1.* When God had created Man, he entred into a Cove-

a Covenant of Life with him upon condition of perfect Obedience. Gal. 3. 12. *The Man that doth them, shall live in them.*

*Prop. 2.* God forbid Man to eat of the Tree of the Knowledge of Good and Evil, upon pain of Death. Gen. 2. 17. *Of the Tree of the Knowledge of Good and Evil, thou shalt not eat of it; for in the day thou eatest thereof, thou shalt surely die.* Gen. 3. 3.

*Q.* Did God enter into a Covenant of Life with Man? *Yes.* Upon Condition of perfect Obedience? *Yes.* Or absolutely without any Condition? *No.* Had Man liberty to eat of the Tree of the Knowledge of Good and Evil? *No.* Was he forbidden to eat of it? *Yes.* And that upon pain of Death? *Yes.*

*Q. 13.* Did our first Parents continue in the estate herein they were created?

*A.* Our first Parents being left to the Freedom of their own Will, fell from the Estate wherein they were created, by sinning against God.

*Proof.* Eccles. 7. 29. *God hath made Man upright, but they have sought out many Inventions.*

*Q.* Was Man created in a holy happy State? *Yes.* Was he confirmed in that Estate, as the Elect Angels are, that it was not possible for him to sin? *No.* Was he left to the Freedom of his own Will? *Yes.* Did Man fall from that Estate wherein he was created? *Yes.* Did he fall from it, by sinning against God? *Yes.* Was he forced to it? *No.* Was he left to the Freedom of his own Will? *Yes.* Did he voluntarily choose Sin? *Yes.* Did Satan entice our first Parents to Sin? *Yes.* Could Satan have forced them to sin against their Will? *No.* Had Man Power to have resisted Satan's Temptations? *Yes.*

*Q. 14.* What is Sin?

*A.* Sin is any want of conformity unto, or transgression of the Law of God.

*Proof.*



*Proof.* 1. John. 3. v. 4. *Whoſoever committeth Sin, tranſgreſſeth the Law, for Sin is the tranſgreſſion of the Law.*

*Q.* Is any tranſgreſſion of God's Law a Sin? *Yes.* Is any want of conformity to it, a Sin? *Yes.* May we do what the Law forbids? *No.* May we omit what the Law commands? *No.* Are the leaſt tranſgreſſions of the Law ſinful? *Yes.* And the omiſſion of the leaſt Duty? *Yes.*

*Q.* 15. *What was the Sin, whereby our firſt Parents fell from the Eſtate wherein they were created?*

*A.* The Sin whereby our firſt Parents fell from the Eſtate wherein they were created, was, their eating the forbidden Fruit.

*Proof.* Gen. 3. 6. *When the Woman ſaw that the Tree was good for Food, and that it was pleaſant to the Eyes, and a Tree to be deſired to make one wiſe; ſhe took of the Fruit thereof, and did eat, and gave alſo to her Husband with her, and he did eat.*

*Q.* Did God command our firſt Parents not to eat of the Tree of the Knowlegde of Good and Evil? *Yes.* Did our firſt Parents eat of the Fruit of that Tree? *Yes.* Was it a Sin to eat thereof? *Yes.* Did they fall from the Eſtate wherein they were created, by that Sin? *Yes.* If God had not forbidden them to eat of the Fruit thereof, had it been Sin to eat it? *No.* Was it a Sin to eat thereof, only becauſe God had forbidden it? *Yes.* Was it a ſmall Sin? *No.* Was it a grievous heinous Sin? *Yes.* Did both our firſt Parents eat thereof? *Yes.* Did Satan entice Eve? *Yes.* Did ſhe give it to Adam? *Yes.*

*Q.* 16. *Did all Mankind fall in Adam's firſt Tranſgreſſion?*

*A.* The Covenant being made with Adam, not only for himſelf, but for his Poſterity, all Mankind deſcending from him by ordinary

Generation, sinned in him, and fell with him in his first Transgression.

*Prop. 1.* The Covenant was made with *Adam*, not only for himself, but for his Posterity. *Gen. 1. 28. God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the Earth. Gen. 2. 16, 17. The Lord commanded the Man, saying, Of every Tree of the Garden thou mayest freely eat; but of the Tree of Knowledge of Good and Evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die.*

*Prop. 2.* All Mankind descending from *Adam* by ordinary Generation, sinned in him, and fell with him in his first Transgression. - *Rom. 5. 18, 19. By the Offence of one, Judgment came upon all Men to condemnation. By one Man's disobedience many were made Sinners.*

*Q.* Did all Mankind descend from *Adam*? *Yes.* Was *Adam* a publick Representer of all his Posterity, who should descend from him by way of ordinary Generation? *Yes.* Was the Covenant made with him as a single Person? *No.* Or as the Head and Root of all his Posterity so descending from him? *Yes.* Were they all in his Loins when he was made a publick Person? *Yes.* Were they all included in his Covenant? *Yes.* Did they all sin, and fall with him in his first Transgression? *Yes.* Did *Christ* sin and fall in *Adam*? *No.* Did not *Christ* descend from *Adam* according to the Flesh? *Yes.* Was he not included in *Adam's* Covenant? *No.*

*Q. 17. Into what Estate did the Fall bring Mankind?*

*A.* The Fall brought Mankind into an Estate of Sin and Misery.

*Proof.* *Rom. 5. 12. By one Man Sin entred into the World, and Death by Sin: and Death hath passed upon all Men, for that all have sinned?*

*Q.* Did the Fall bring Mankind into an Estate of Sin? *Yes.* And of Misery? *Yes.* Doth Sin bring Misery upon the

## *Assemblies shorter Catechism.* 15

the Sinner? *Yes.* Are all Mankind both Sinners and Miserable? *Yes.* And this by Nature? *Yes.*

*Q. 18. Wherein consists the sinfulness of that Estate whereinto Man fell?*

*A.* The sinfulness of that Estate whereinto Man fell, consists in the Guilt of *Adam's* first Sin, the want of Original Righteousness, and the corruption of his whole Nature, which is commonly called *Original Sin*: together with all actual Transgressions, which proceed from it.

*Prop. 1.* The sinfulness of that Estate whereinto Man fell, consists in the Guilt of *Adam's* first Sin. Rom. 5. 19. *By one Man's Disobedience, many were made Sinners.*

*Prop. 2.* The sinfulness of that Estate whereinto Man fell, consists in the want of Original Righteousness. Rom. 3. 10. *There is none Righteous, no not one.*

*Prop. 3.* The sinfulness of that Estate whereinto Man fell, consists in the corruption of his whole Nature, which is commonly called, *Original Sin.* Ephes. 2. 1. *We were dead in Trespasses and Sins.* Psal. 51. 5. *Behold, I was shapen in Iniquity; and in Sin did my Mother conceive me.*

*Prop. 4.* All actual Transgressions do proceed from Original Sin. Mat. 15. 19, 20. *Out of the Heart proceed evil Thoughts, Murders, Adulteries, Fornications, Thefts, false Witness, Blasphemies; these are the things which defile the Man.*

*Q.* Is every meer Man guilty of *Adam's* Sin? *Yes.* Doth he want Original Righteousness? *Yes.* Or, Doth He still retain that Righteousness wherein he was created?

*No.* Is his whole Nature corrupted? *Yes.* Is any Part, or Power, or Faculty of his Soul, free from Corruption? *No.* Is his Mind, Memory, Conscience, Will, Affections, corrupted by Sin? *Yes.* Is this commonly called, *Original Sin*? *Yes.* Is the Body in some sort defiled with Sin? *Yes.* And all the Members of it? *Yes.* Is no part free from his Corruption? *No.* Do all actual Transgressions flow

from it? *Yes.* Are they a part of the sinfulness of Man's Condition? *Yes.*

*Q. 19. What is the Misery of that Estate whereinto Man fell?*

*A.* All Mankind by their Fall, lost Communion with God, are under his Wrath and Curse, and so made liable to all Miseries in this Life, to Death it self, and to the Pains of Hell for ever.

*Prop. 1.* All Mankind, by their Fall, lost Communion with God. *Gen. 3. 8; 10, 24.* Adam and his Wife hid themselves. *V. 10. I was afraid, and hid myself. V. 24. And so he drove out the Man.*

*Prop. 2.* All Mankind, by their Fall, are under God's Wrath. *Ephes. 2. 3. And were by Nature Children of Wrath.*

*Prop. 3.* All Mankind, by their Fall, are under God's Curse. *Gal. 3. 10. As many as are of the Works of the Law, are under the Curse. For it is written, Cursed is every one that continueth not in all things that are written in the Book of the Law, to do them.*

*Prop. 4.* All Mankind, by their Fall, are made liable to all the Miseries of this Life. *Lam. 3. 39. Wherefore doth a living Man complain, a Man for the punishment of his Sin?*

*Prop. 5.* All Mankind, by their Fall, are liable to Death it self. *Rom. 6. 23. The Wages of Sin is Death.*

*Prop. 6.* All Mankind by their fall, are made liable to the Pains of Hell for ever. *Mat. 25. 41, 46. Then shall he say to them on his left hand, Depart from me ye Cursed into Everlasting Fire, prepared for the Devil and his Angels. And these shall go away into Everlasting Punishment.*

*Q. Have all Mankind, by their Fall, lost Communion with God? Yes.* Are they under his Wrath and Curse? *Yes.* Are they made liable to all the miseries of this Life? *Yes.* And to Death it self? *Yes.* Doth Death put an end to all their Miseries? *No.* Are they liable to the Pains of Hell for ever? *Yes.* Without ease or intermission? *Yes.*

**Q. 20.** *Did God leave all Mankind to perish in the estate of Sin and Misery?*

**A.** God having, out of his meer good Pleasure, from all Eternity, elected some to everlasting Life, did enter into a Covenant of Grace, to deliver them out of the Estate of Sin and Misery, and to bring them into an Estate of Salvation by a Redeemer?

*Prop. 1.* God hath, out of his meer good Pleasure, from all Eternity, elected some to Everlasting Life. Eph. 1. 4. *He hath chosen us in him, before the Foundation of the World, that we should be holy, and without blame before him in Love.*

*Prop. 2.* God did enter into a Covenant of Grace, to deliver his Elect out of the State of Sin and Misery, and to bring them into a State of Salvation by a Redeemer. Rom. 3. 21, 22. *Now the Righteousness of God without the Law is manifested, even the Righteousness of God, which is by Faith of Jesus Christ, unto all, and upon all that believe.*

**Q.** Did God leave all Mankind to perish? *No.* Doth he deliver all Mankind out of that State of Sin and Misery? *No.* Doth he deliver some out of it? *Yes.* Did he elect some to everlasting Life? *Yes.* From all Eternity? *Yes.* Out of his meer good Pleasure? *Yes.* Or because of something foreseen in them moving him thereto? *No.* Are they saved by a Covenant of Works? *No.* Are they saved by a Covenant of Grace? *Yes.* Through a Redeemer? *Yes.* Hath God entred into a Covenant of Grace to save them by a Redeemer? *Yes.*

**Q. 21.** *Who is the Redeemer of God's Elect?*

**A.** The only Redeemer of God's Elect, is the Lord Jesus Christ, who being the Eternal Son of God, became Man, and so was, and continueth, to be God and Man, in two distinct Natures, and one Person, for ever.

*Prop. 1.* The Lord Jesus Christ is the only Redeemer of God's Elect. 1 Tim. 2. 5. *For there is one God and one Mediator between God and Man, the Man Christ Jesus.*

*Prop. 2.* The Lord Jesus Christ, being the eternal Son of God became Man. John 1. 14. *The Word was made Flesh.*

*Prop. 3.* The Lord Jesus Christ was God and Man in two distinct Natures, and one Person. Rom. 9. 5. *Of whom, as concerning the Flesh, Christ came, who is over all, God blessed for ever.*

*Prop. 4.* The Lord Jesus Christ continues to be God and Man for ever. Heb. 7. 24, 25. *This Man, because he continueth ever, hath an unchangeable Priesthood.*

*Q.* Is Jesus Christ the Redeemer of God's Elect? *Yes.* Is he the only Redeemer? *Yes.* Is there any Redeemer but Jesus Christ? *No.* Is he the Redeemer of the Elect only? *Yes.* Is Jesus Christ the Eternal Son of God? *Yes.* Was he made Man? *Yes.* Was he made a God? *No.* Is he God and Man in one Person? *Yes.* Are there two distinct Persons in Christ? *No.* Are there two distinct Natures in Christ? *Yes.* Doth he continue to be God and Man, in two distinct Natures, and one Person for ever? *Yes.* Is the humane Nature of Christ infinite? *No.* Or eternal? *No.* Do the essential Properties of both Natures remain distinct, without mixture or confusion, since their union? *Yes.*

*Q. 22.* *How did Christ, being the Son of God, become Man?*

*A.* Christ, the Son of God became Man, by taking to himself a true Body, and a reasonable Soul, being conceived by the Power of the Holy Ghost in the Womb of the Virgin Mary, and born of her, yet without Sin.

*Prop. 1.* Christ, the Son God, became Man, by taking to himself a true Body. Heb. 2. 14. *Forasmuch as the Children were partakers of Flesh and Blood, he also himself likewise took part of the same.*

*Prop.*

*Prop. 2.* Christ, the Son of God, became Man by taking to himself a reasonable Soul. Mat. 26. 38. *My Soul is exceeding sorrowful, even unto Death.*

*Prop. 3.* Christ, as Man, was conceived by the Holy Ghost in the Womb of the Virgin Mary, and born of her. Luke. 1. 31. *Behold thou shalt conceive in thy Womb, and shalt bring forth a Son, and shalt call his Name Jesus.* V. 25. *The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee.*

*Prop. 4.* Christ was conceived, and born, yet without Sin. Heb. 7. 26. *Such an High Priest became us, who is Holy, Harmless, Undeiled, separate from Sinners.*

Q. Did Christ, the Son of God, become Man? *Yes.* Did he assume a Body and a reasonable Soul? *Yes.* Did he assume a true Body without a Soul? *No.* Or a reasonable Soul without a Body? *No.* Was his Body and Soul really like to our Bodies and Souls? *Yes.* Was he conceived in an ordinary way? *No.* Had he a natural Father according to the Flesh, as other Men have? *No.* Was he conceived by the Holy Ghost? *Yes.* Was he legally the Son of Joseph? *Yes.* Was he Joseph's natural Son by way of ordinary Generation? *No.* Was he conceived in the Womb of the Virgin Mary? *Yes.* And born of her? *Yes.* Without Sin? *Yes.* Or was he conceived and born in Sin as others are? *No.*

Q. 23. *What Offices doth Christ execute as our Redeemer?*

A. Christ, as our Redeemer, executeth the Offices of a Prophet, of a Priest, and of a King, both in his Estate of Humiliation and Exaltation.

*Prop. 1.* Christ as our Redeemer, in his Estate of Humiliation and Exaltation, executeth the Office of a prophet. Acts 3. 21, 22. *A Prophet shall the Lord your God raise up unto you of your Brethren, like unto me; him shall you hear in all things, whatsoever he shall say unto you.*

*Prop. 2.* Christ, as our Redeemer, &c. executeth the

Office of a Priest. Heb. 5. 5, 6, 7. *Thou art a Priest for ever, after the Order of Melchisedec.*

*Prop. 3.* Christ, as our Redeemer, &c. executeth the Office of a King. Psal. 2. 6. *Yet have I set my King upon my Holy Hill of Zion.*

*Q.* Doth Christ, as our Redeemer, execute the Office of a Prophet? *Yes.* And of a Priest? *Yes.* And of a King? *Yes.* Did he execute these Offices in his estate of Humiliation? *Yes.* And doth he execute them now in his Estate of Exaltation? *Yes.* Or doth he cease to execute these Offices now he is in Heaven? *No.*

*Q. 24.* *How doth Christ execute the Office of a Prophet?*

*A.* Christ executeth the Office of a Prophet, in revealing to us, by his Word and Spirit, the Will of God for our Salvation.

*Prop. 1.* Christ executeth the Office of a Prophet, in revealing to us the Will of God for our Salvation. John 1. 18. *The only begotten Son, which is in the Bosom of the Father, he hath declared him.*

*Prop. 2.* Christ reveals to us the Will of God for our Salvation by his Word. John 20. 31. *These things are written, that ye might believe that Jesus is the Christ, and that believing, ye might have Life through his Name.*

*Prop. 3.* Christ reveals to us the Will of God for our Salvation by his Spirit. John 14. 26. *The Holy Ghost, whom the Father will send in my Name, he shall teach you all things.*

*Q.* Doth Christ, as a Prophet, reveal unto us the Will of God for our Salvation? *Yes.* And the whole Will of God? *Yes.* Is any thing necessary to Salvation, which Christ hath not revealed? *No.* Doth God require any thing as necessary to Salvation, which Christ hath not revealed? *No.* Doth Christ reveal the Will of God by his Word and Spirit? *Yes.* Or by his Word without the Spirit? *No.* Or by his Spirit without the Word? *No.* Must the Word and Spirit go together? *Yes.*

*Q. 25.*



**Q. 25.** *How doth Christ execute the Office of a Priest?*

**A.** Christ executeth the Office of a Priest, in his once offering up of himself a Sacrifice, to satisfy Divine Justice, and reconcile us to God, and in making continual Intercession for us.

*Prop. 1.* Christ executeth the office of a Priest, in his once offering up of himself a Sacrifice, to satisfy Divine Justice. Heb. 9. 14, 28. *Christ was once offered to bear the Sins of many.*

*Prop. 2.* Christ executeth the Office of a Priest in his once offering up himself a Sacrifice to reconcile us to God. Heb. 2. 17. *Amerciful and faithful High Priest, in things pertaining unto God, to make Reconciliation for the Sins of the People.*

*Prop. 3.* Christ executeth the Office of a Priest, in his making continual Intercession for us. Heb. 7. 25. *He ever liveth to make Intercession for us.*

**Q.** Is Christ a Priest? *Yes.* Of the Order of Aaron? *No.* Of the Order of Melchisedec? *Yes.* Had he somewhat to Offer as a Priest? *Yes.* Did he offer to God the Sacrifices of Beasts? *No.* Did he offer himself, his Soul and Body, to be a Sacrifice? *Yes.* Did he offer himself to God? *Yes.* Was it to satisfy the Divine Justice? *Yes.* And to reconcile us to God? *Yes.* Was he once offered? *Yes.* And but once? *Yes.* Is he offered often in the Lord's Supper as a Sacrifice? *No.* Was he offered to reconcile us to God? *Yes.* Are we reconciled to God by Christ's Blood? *Yes.* Or by the Blood of Bulls or Goats? *No.* Could the Blood of Beasts take away Sin? *No.* Doth Christ, as a Priest, make Intercession for us? *Yes.* What, now he is in Heaven? *Yes.* Is there any other Priest like Christ? *No.* Was he called of God to be a Priest? *Yes.* Or did he take this Honour to himself? *No.*

**Q. 26.** *How doth Christ execute the Office of a King?*

**B 5**

**A.** Christ

**A.** Christ executeth the Office of a King, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our Enemies.

*Prop. 1.* Christ executeth the Office of a King in subduing us to himself. Psal. 110. 3. *Thy People shall be willing in the Day of thy Power.*

*Prop. 2.* Christ executeth the Office of a King, in ruling and defending us. Isa. 33. 22. *The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, he will save us.*

*Prop. 3.* Christ executeth the Office of a King, in restraining and conquering all his and our Enemies. 1 Cor. 15. 25. *He must reign, till he hath put all his Enemies under his Feet.*

**Q.** Doth Christ execute the office of a King, in subduing us to himself? *Yes.* Are we by Nature Enemies unto him? *Yes.* Do we submit to him of our own accord? *No.* Doth he overcome our Rebellious Wills by his Power and Grace? *Yes.* Doth Christ Rule and Govern us? *Yes.* Or leave us to do what we will? *No.* Or suffer us to remain rebellious? *No.* Doth he defend us? *Yes.* Doth he restrain and conquer all his and our Enemies? *Yes.* Or doth he leave us to shift for our selves? *No.* Or to the Will of our Enemies? *No.* Are Christ's Enemies our Enemies? *Yes.* Doth Christ suffer them to prevail against himself? *No.* Or against his Church? *No.* Shall all the Enemies of Christ and his Church be wholly subdued? *Yes.*

**Q. 27.** *Wherein did Christ's Humiliation consist?*

**A.** Christ's Humiliation consisted in his being born, and that in a low condition, made under the Law, undergoing the Miseries of this Life, the Wrath of God, and the cursed Death of the

the Cross, in being buried, and continuing under the Power of Death for a time.

*Prop. 1.* Christ's Humiliation consisted in his being born, and that in a low condition. Luke 2. 7. *She brought forth her first-born Son, and wrapped him in Swadling-clothes, and laid him in a Manger.*

*Prop. 2.* Christ's Humiliation consisted in his being made under the Law. Gal. 4. 4. *God sent his Son made under the Law.*

*Prop. 3.* Christ's Humiliation consisted in his undergoing the Miseries of this Life. Isa. 53. 3. *He is despised and rejected of Men, a Man of Sorrows, and acquainted with Grief; and we hid as it were our Faces from him, he was despised, and we esteemed him not.*

*Prop. 4.* Christ's Humiliation consisted, in his undergoing the Wrath of God. Mat. 27. 46. *Jesus cried with a loud Voice, My God, my God, why hast thou forsaken me?*

*Prop. 5.* Christ's Humiliation consisted in his undergoing the cursed Death of the Cross. Phil. 2. 8. *He humbled himself, and became obedient to Death, even the Death of the Cross.*

*Prop. 6.* Christ's Humiliation consisted in his being buried. 1 Cor. 15. 4. *And that he was buried.*

*Prop. 7.* Christ's Humiliation consisted in his continuing under the Power of Death for a time. Mat. 12. 40. *As Jonas was three days and three Nights in the Whale's Belly; so shall the Son of Man be three Days and three Nights in the Heart of the Earth.*

Q. Was it an abasing of Christ to be born of a Woman? *Yes.* Especially in a low condition? *Yes.* Was he made under the Law? *Yes.* And the Curse of it? *Yes.* Or, Was he exempted from the Law? *No.* Was he freed from the Miseries of this Life? *No.* Did he undergo them? *Yes.* Did he bear all our personal Infirmities? *No.* Did he bear all the common Infirmities of our Nature? *Yes.* And the Wrath of God? *Yes.* Did he suffer the cursed Death of the Cross? *Yes.* Was he buried? *Yes.* Did he rise immediately to Life again?

*No.*

No. Did he lie in the Grave, and under the Power of Death for a time? *Yes.* To the third Day? *Yes.* Are all these parts of Christ's Humiliation? *Yes.*

**Q. 28.** *Wherein consisteth Christ's Exaltation?*

**A.** Christ's Exaltation consisteth in his rising again from the Dead on the third Day, in ascending up into Heaven, sitting at the right Hand of God the Father, and in coming to Judge the World at the last Day.

*Prop. 1.* Christ's Exaltation consisteth, in his rising again from the Dead on the third day. 1 Cor. 15. 4. *He rose again the third day, according to the Scriptures.*

*Prop. 2.* Christ's Exaltation consists, in his ascending up into Heaven. Mark 16. 19. *He was received up into Heaven.*

*Prop. 3.* Christ's Exaltation consists in his sitting at the right Hand of God the Father. Mark 16. 19. *He sat on the right Hand of God.*

*Prop. 4.* Christ's Exaltation consists, in his coming to Judge the World at the last Day. Acts 17. 31. *God hath appointed a Day wherein he will Judge the World in Righteousness, by that Man whom he hath Ordained, whereof he hath given assurance to all Men, in that he hath raised him from the Dead.*

**Q.** Doth Christ continue still under the Power of the Grave? *No.* Is he risen from the Dead? *Yes.* Did he rise the third Day? *Yes?* Was he to continue always on Earth? *No.* Did he ascend into Heaven? *Yes.* Doth he sit at the right Hand of God the Father? *Yes.* Shall he remain there for ever? *No.* Shall he come to judge the World at the last Day? *Yes.* Are all these parts of his Exaltation? *Yes.*

**Q. 29.** *How are we made Partakers of the Redemption purchased by Christ?*

**A.** We are made partakers of the Redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit.

*Prop.*

*Prop. 1.* We are made partakers of the Redemption purchased by Christ, by the effectual application of it to us. *John 1. 12.* *As many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name.*

*Prop. 2* The redemption purchased by Christ, is effectually applyed to us by the Holy Spirit. *Titus 3. 5, 6.* *He saved us, by the washing of Regeneration, and renewing of the Holy Ghost: which he shed on us abundantly, through Jesus Christ our Saviour.*

*Q.* Hath Christ by his mediation purchased Redemption for us? Is the Redemption purchased by Christ made ours by the effectual application of it to us? *Yes.* Can we apply it to our selves, without the Spirit of God? *No.* Doth the Holy Spirit of God apply it to us effectually? *Yes.* And he alone? *Yes.* Can they partake thereof to whom it is not applyed? *No.*

*Q. 30.* *How doth the Spirit apply to us the Redemption purchased by Christ?*

*A.* The Spirit applieth to us the Redemption purchased by Christ, by working Faith in us, and thereby uniting us to Christ in our effectual calling.

*Prop. 1.* The Spirit applieth the Redemption purchased by Christ, by working Faith in us. *Eph. 2. 8.* *By Grace ye are saved, through Faith, and that not of your selves, it is the Gift of God.*

*Prop. 2.* The Spirit applieth to us the Redemption purchased by Christ, by uniting us to Christ by Faith. *Eph. 3. 17.* *That Christ may dwell in your Hearts by Faith.*

*Prop. 3.* The Spirit uniteth us to Christ by Faith in our effectual Calling. *1 Cor. 1. 9.* *God is faithful, by whom ye were called into the Fellowship of his Son.*

*Q.* Doth the Spirit of God work Faith in us? *Yes.* Are we united to Christ by Faith? *Yes.* Being united to Christ by Faith, are we thereby made partakers of the Redemption purchased by Christ? *Yes.* Are we united to Christ

by Faith in our effectual Calling? *Yes.* May all this be done without the Spirit? *No.* By him alone? *Yes.*

*Q. 31. What is effectual Calling?*

*A.* Effectual Calling, is the Work of God's Spirit, whereby convincing us of our Sin and Misery, enlightning our Minds in the knowledge of Christ, and renewing our Wills, he doth perswade and enable us to embrace Jesus Christ freely offered to us in the Gospel.

*Prop. 1.* Effectual Calling, is the Work of God's Spirit.

*2 Tim. 1. 9. Who hath saved and called us.*

*Prop. 2.* In Effectual Calling, the Spirit of God convinceth us of our Sin and Misery. *Acts 2. 37. When they heard this they were pricked in their Hearts, and said unto Peter, and the rest of the Apostles, Men and Brethren, what shall we do?*

*Prop. 3.* In Effectual Calling, the Spirit of God enlightneth our Minds in the Knowledge of Christ. *Acts 26. 18. To Open blind Eyes, to turn Men from Darknes to Light, and from the Power of Satan unto God.*

*Prop. 4.* In Effectual Calling the Spirit of God doth renew our Wills. *Ezek. 36. 26. I will take away the stony Heart out of your Flesh, and I will give you a Heart of Flesh.*

*Prop. 5.* In Effectual Calling, the Spirit of God perswades and enables us, to embrace Jesus Christ freely offered to us in the Gospel. *John 6. 44, 45. No Man can come unto me, except the Father, who hath sent me, draw him. Every Man therefore that hath heard and learned of the Father, cometh unto me.*

*Q. Is Effectual Calling, the Work of God's Spirit?*  
*Yes.* Doth the Spirit of God therein, convince us of our Sin? *Yes.* And of our Misery? *Yes.* Are those effectually called who are never thus convinced? *No.* Doth he enlighten our Minds in the knowledge of Christ? *Yes.* And renew our wills? *Yes.* Are our Minds blind, as before they were? *No.* Or our wills perverse and obstinate as before?

*No.*

*No.* Are our Minds enlightned, and our wills renewed without the Spirit? *No.* Doth the Spirit, by all this, perswade and enable us to embrace Jesus Christ freely offered to us in the Gospel? *Yes.* Do we remain notwithstanding all this, unwilling? *No.* Or Unable? *No.* Can we be perswaded or enabled without the Spirit? *No.*

*Q. 32. What Benefits do they that are effectually called partake of in this Life?*

*A.* They that are effectually called, do in this Life partake of Justification, Adoption, Sanctification, and the several Benefits which in this Life, do either accompany or flow from them.

*Prop. 1.* They that are effectually called, do in this Life partake of Justification. Rom. 8. 30. *Whom he called, them he also justified.*

*Prop. 2.* They that are effectually called, do in this Life partake of Adoption. Ephes. 1. 5. *Having predestinated us to the Adoption of Children, by Jesus Christ unto himself.*

*Prop. 3.* They that are effectually called, do in this Life partake of Sanctification. 1. Cor. 6. 11. *But ye are washed, but ye are sanctified.*

*Prop. 4.* They that are effectually called, do in this Life partake of the several Benefits which flow from Justification, Adoption, and Sanctification. Ephes. 1. 3. *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual Blessings in heavenly things in Christ.* 1 Cor. 1. 30. *Of him are ye in Christ Jesus, who of God is made unto us, Wisdom, Righteousness, Sanctification and Redemption.*

*Q.* Do they that are effectually called in this Life, partake of Justification? *Yes.* And of Adoption? *Yes.* And of Sanctification? *Yes.* And of the several Benefits which in this Life do either accompany or flow from them? *Yes.* Are any Justified who are not Adopted? *No.* Or, who are not Sanctified? *No.* Are any Adopted who are not Sanctified? *No.* Must all that are Justified and Adopted, be Sanctified? *Yes.* Do none partake of these Benefits, but

they that are effectually called ? *No.* Do all these Benefits accompany one another ? *Yes.*

*Q.* 33. *What is Justification ?*

*A.* Justification is an Act of God's free Grace, wherein he pardoneth all our Sins, and accepteth us as Righteous in his sight, only for the Righteousness of Christ imputed to us, and received by Faith alone.

*Prop.* 1. Justification is an Act of God's free Grace. Rom. 3. 24. *Being Justified freely by his Grace, through the Redemption that is in Christ Jesus.*

*Prop.* 2. In Justification God pardoneth all our Sins. Ephes. 1. 7. *In whom we have Redemption through his Blood, the forgiveness of Sins, according to the Riches of his Grace.*

*Prop.* 3. In Justification God accepteth us as Righteous in his sight. 2 Cor. 5. 11. *That we might be made the Righteousness of God in him.*

*Prop.* 4. We are accepted as Righteous in God's sight, only for the Righteousness of Christ imputed to us. Rom. 5. 19. *As by one Man's Disobedience, many were made Sinners ; so by the Obedience of one shall many be made Righteous.*

*Prop.* 5. The Righteousness of Christ, which is imputed to us, is received by Faith alone. Phil. 3. 9. *Not having mine own Righteousness which is of the Law, but that which is through the Faith of Christ, the Righteousness of God by Faith.*

*Q.* Doth God, in Justification, pardon all our Sins ? *Yes.* Are any Sins left unpardoned in Justification ? *No.* Are we accounted guilty of those Sins that are pardoned ? *No.* Doth God accept us as Righteous in his sight ? *Yes.* Only for the Righteousness of Christ imputed to us, and received by Faith alone ? *Yes.* Or for our own Works or Merits ? *No.* May we obtain Justification without Faith ? *No.* Or by Faith and Works together ? *No.* Is our Justification an Act of God's Free Grace ? *Yes.* Can we deserve it, or merit it from God ? *No.* Is it wholly free ? *Yes.*

*Q.* 34. *What is Adoption ?*

*A.*



**A.** Adoption is an Act of God's Free Grace, whereby we are received into the number, and have a right to all the Priviledges of the Sons of God.

*Prop. 1.* Adoption is an Act of God's Free Grace. 1 John 3. 1. *Behold, what manner of Love the Father hath bestowed upon us, that we should be called the Sons of God.*

*Prop. 2.* By Adoption we are received into the number of the Sons of God, John 1. 12. *As many as received him, to them gave he power to become the Sons of God, even to them that believe in his Name.*

*Prop. 3.* By Adoption, we have a right to all the Priviledges of the Sons of God. Rom. 8. 17. *If Children, then Heirs, Heirs of God, and joint-Heirs with Christ.*

**Q.** Are we by Adoption received into the number of the Sons of God? *Yes.* And have we right to all the Priviledges of the Sons of God? *Yes.* And is this an Act of God's Free Grace? *Yes.*

**Q. 35.** *What is Sanctification?*

**A.** Sanctification is the Work of God's Free Grace, whereby we are renewed in the whole Man, after the Image of God, and are enabled more and more to die unto Sin, and live unto Righteousness.

*Prop. 1.* Sanctification is the Work of God's Free Grace. 2. Thess. 2. 13. *God hath from the beginning chosen you to Salvation, through sanctification of the Spirit.*

*Prop. 2.* By Sanctification we are renewed in the whole Man after the Image of God. Ephes. 4. 24. *Put on the new Man, which after God is renewed in Righteousness, and true Holiness.*

*Prop. 3.* By Sanctification we are enabled more and more to die unto Sin, and live upon Righteousness. Rom. 8. 1. *Those that are in Christ Jesus, who walk not after the Flesh, but after the Spirit.*

**Q.** Are we renewed by Sanctification after the Image

of God? *Yes*. In the whole Man? *Yes*. Or in some part only? *No*. Are we unrenewed in the whole Man, or in any part of it as before? *No*. Are we renewed perfectly? *No*. Are we enabled by degrees to die unto Sin? *Yes*. And to live unto Righteousness? *Yes*. By our own Strength, Power, or free Will? *No*. Is this a Work of God's free Grace? *Yes*. Or do we merit the same? *No*.

*Q. 36. What are the Benefits which in this Life do accompany or flow from Justification, Adoption, and Sanctification?*

*A. The Benefits which in this Life do accompany or flow from Justification, Adoption, and Sanctification, are, assurance of God's Love, Peace of Conscience, Joy in the Holy Ghost, encrease of Grace, and perseverance therein to the End.*

*Prop. 1. Assurance of God's Love is a Benefit which in this Life doth flow from Justification, Adoption, and Sanctification. Rom. 5. 5. The Love of God is shed abroad in our Heart, through the Holy Ghost, which is given unto us.*

*Prop. 2. Peace of Conscience is a Benefit, which in this Life doth flow from Justification, &c. Rom. 5. 1. Being justified by Faith, we have Peace with God.*

*Prop. 3. Joy in the Holy Ghost, is a Benefit which in this Life doth flow from Justification, &c. Rom. 14. 17. The Kingdom of God is Joy in the Holy Ghost.*

*Prop. 4. Increase of Grace, is a Benefit which in this Life doth flow from Justification, &c. Prov. 4. 18. The Path of the Just is as the shining Light, that shineth more and more unto the perfect day.*

*Prop. 5. Perseverance in Grace to the End, is a Benefit which flows from Justification, &c. 1 Pet. 1. 5. Who are kept by the Power of God through Faith unto Salvation.*

*Q. May we in this Life have assurance of God's Love? Yes. And Peace of Conscience? Yes. And Joy in the Holy Ghost? Yes. Have all Believers at all Times assurance*  
of

of God's Love, Peace of Conscience, Joy in the Holy Ghost? *No.* May Believers wait long for these Benefits? *Yes.* May they lose them for a time after they have received them? *Yes.* Can a Man be a true Believer that wants assurance of God's Love, &c? *Yes.* Have Believers in this Life encrease of grace? *Yes.* Is it their Duty to grow in Grace? *Yes.* Do they always grow in Grace? *No.* Shall they persevere in Grace to the end? *Yes.* Can they fall away totally and finally from Grace? *No.* Can they keep themselves? *No.* Are they kept by the Power of God alone? *Yes.* Do all these Benefits accompany or flow from Justification, &c? *Yes.* Can they have any of these Benefits, that are not Justified, Adopted, Sanctified? *No.*

**Q. 37.** *What Benefits do Believers receive from Christ at Death?*

**A.** The Souls of Believers are, at their Death made perfect in Holiness, and do immediately pass into Glory: and their Bodies being still united to Christ, do rest in their Graves till the Resurrection.

*Prop. 1.* The Souls of Believers are at their Death made perfect in Holiness. Heb. 12. 23. *To the Spirits of Just Men made perfect.*

*Prop. 2.* The Souls of Believers do immediately, after Death, pass into Glory. Philip. 1. 23. *Having a desire to depart, and to be with Christ, which is far better.*

*Prop. 3.* The Bodies of Believers are, at their Death, still united to Christ. 1 Thes. 4. 14. *Them which sleep in Jesus, will God bring with him.*

*Prop. 4.* The Bodies of Believers, at their Death, do rest in their Graves. Isa. 57. 2. *They shall rest in their Beds.*

*Prop. 5.* The Bodies of Believers after Death, shall have a Resurrection. Job. 19. 26, 27. *Though after my Skin Worms destroy this Body, yet in my Flesh I shall see God.*

**Q.** Are the Souls of Believers, at Death, made perfect in Holiness? *Yes.* Or doth some Corruption remain in them?

them? *No.* Or Imperfection? *No.* Do they immediately pass into Glory? *Yes.* Before they be again united to their Bodies? *Yes.* Do their Bodies immediately pass into Glory? *No.* Do they rest in their Grave till the Resurrection? *Yes.* Doth the Soul sleep with the Body all that time? *No.* Are Soul and Body separated by Death? *Yes.* Is the Body separated from Christ at Death? *No.* Is the Body united to Christ, even in the Grave, and a Member of Christ? *Yes.*

**Q. 38.** *What Benefits do Believers receive from Christ at the Resurrection?*

**A.** At the Resurrection, Believers being raised up in Glory, shall be openly acknowledged and acquitted in the Day of Judgment; and made perfectly Blessed in full enjoying of God to all Eternity.

*Prop. 1.* At the Resurrection, Believers shall be raised up in Glory. 1 Cor. 15. 43. *It's sown in dishonour, it is raised in Glory.*

*Prop. 2.* Believers shall be openly acknowledged and acquitted in the Day of Judgment. Mat. 10. 32. *Whosoever shall confess me before Men, him will I confess also before my Father which is in Heaven.*

*Prop. 3.* The perfect Blessedness of Believers consists in the full enjoying of God. 1 John 3. 2. *When he shall appear we shall see him as he is.*

*Prop. 4.* Believers shall be blessed in the full enjoyment of God to all Eternity. 1 Thess. 4. 17. *So shall we ever be with the Lord.*

**Q.** Shall Believers be raised from the Dead? *Yes.* In such a condition as they were in before? *No.* Shall they be raised in Glory? *Yes.* Shall they be openly acknowledged and acquitted in the Day of Judgment? *Yes.* Or rejected? *No.* Or condemned? *No.* Shall they be perfectly blessed in the full enjoying of God? *Yes.* To all Eternity? *Yes.* Shall their Blessedness end at any Time? *No.*

*Assemblies shorter Catechism.* 33

Q. 39. *What is the Duty which God requireth of Man?*

A. The Duty which God requireth of Man, is Obedience to his revealed Will.

*Proof.* Mica 6. 8. *He hath shewed Thee, O Man, what is good; and what doth the Lord require of thee, but to do justly, and to love Mercy, and to walk humbly with thy God?*

Q. Is God's revealed Will the Rule of our Obedience?

Yes. Doth he require us to yield Obedience thereunto?

Yes. Is it at our choice whether we will obey him? No.

Q. 40. *What did God at first reveal to Man for the Rule of his Obedience?*

A. The Rule which God at first revealed to Man for his Obedience, was the Moral Law.

*Proof.* Rom. 2. 14, 15. *The Gentiles which have not the Law, do by Nature the Things contained in the Law. These having not the Law, are a Law unto themselves, which shew the Work of the Law written in their Hearts.*

Q. Was the Moral Law given to Man at first? *yes.* Was it written in Man's Heart? *yes.* Was it Given to him as the Rule of his Obedience? *yes.* Is that Law still in force? *yes.* Is it a Rule of Obedience to all Christians under the Gospel? *yes.*

Q. 41. *Where is the Moral Law summarily comprehended?*

A. The moral Law is summarily comprehended in the Ten Commandments.

*Proof.* Deut. 10. 4. *He wrote on the Tables, according to the first writing, the Ten Commandments, which the Lord spake unto you in the Mount, out of the midst of the Fire, in the day of the Assembly; and the Lord gave them unto you.*

Q. Is the Moral Law summarily comprehended in the Ten Commandments? *yes.* Are all Moral Duties required therein? *yes.* Are all Immoralities forbidden therein? *yes.*

*Q. 42. What is the Sum of the Ten Commandments?*

*A. The Sum of the Ten Commandments is, to Love the Lord our God, with all our Heart, with all our Soul, with all our Strength, and with all our Mind, and our Neighbour as our selves.*

*Proof. Mat. 22. 37, &c. Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind. This is the first and great Commandment; and the second is like unto it, Thou shalt Love thy Neighbour as thy self. On these two Commandments hang all the Law and the Prophets. Mark 12. 30, 31. And thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and with all thy strength: this is the first Commandment. And the second is like it, namely this, Thou shalt love thy Neighbour as thy self; there is none other Commandment greater than these.*

*Q. Must we love the Lord our God with all our Heart, and with all our Soul, and with all our Strength, and with all our Mind? Yes. And our Neighbour as our selves? Yes. Is this the sum of the Ten Commandments? Yes. Is there any Commandment greater than these? No.*

*Q. 43. What is the Preface to the Ten Commandments?*

*A. The Preface to the Ten Commandments, is in these Words, [I am the Lord thy God, which have brought thee out of the Land of Egypt, out of the House of Bondage.]*

*Q. 44. What doth the Preface to the Ten Commandments teach us?*

*A. The Preface to the Ten Commandments teacheth us, that, because God is the Lord, and our God and Redeemer, therefore we are bound to*

to keep all his Commandments.

*Prop. 1.* We are bound to keep all God's Commandments. Deut. 11. 1. *Thou shalt love the Lord, and keep his Commandments.*

*Prop. 2.* We are bound to keep all God's Commandments, because God is the Lord our God. Deut. 11. 1. *Thou shalt love the Lord thy God, and keep his Charge, and his Statutes, and his Judgments, and his Commandments alway.*

*Prop. 3.* We are bound to keep all God's Commandments, because he is our Redeemer. Luke 1. 74, 75. *That we being delivered out of the Hands of our Enemies, might serve him without fear, in Holiness and Righteousness all the days of our Lives.*

Q. Doth the Preface to the Ten Commandments teach us that God is the Lord? *Yes.* And that he is our God? *Yes.* And our Redeemer? *Yes.* Can we be redeemed by any other? *No.* Are we therefore bound to keep all his Commandments? *Yes.* Or may we break his Commandments? *No.* Or at least some of them? *No.*

Q. 45. *Which is the first Commandment?*

A. The first Commandment is. [*Thou shalt have no other Gods before me.*]

Q. 46. *What is required in the first Commandment?*

A. The first Commandment requireth us to know and acknowledge God to be the only true God, and our God, and to worship and glorify him accordingly.

*Prop. 1.* God requireth us to know and acknowledge him to be the only true God. 1 Chron. 28. 9. *And thou Solomon, my Son, know thou the God of thy Father.*

*Prop. 2.* God requireth us to know and acknowledge him to be our God. Deut. 26 17. *Thou hast avouched the Lord this day to be thy God.*

*Prop. 3.* God requireth us to worship and glorify him as the only true God, and our God. Mat. 4. 10. *Thou shalt worship the Lord thy God, and him only shalt thou serve.* Q.

Q. Doth the first Commandment require us to know God? *Yes.* May we be ignorant of him? *No.* Must we acknowledge him to be the only God? *Yes.* And that there is none other but he? *Yes.* Must we take him for our God? *Yes.* Is it enough to acknowledge him to be God, tho' we do not take him to be our God? *No.* must we avouch him to be God? *Yes.* Are we to worship and glorify him accordingly? *Yes.* To love him, fear him, trust in him, and obey him? *Yes.* As God and our God? *Yes.*

Q. 47. *What is forbidden in the first Commandment?*

A. The first Commandment forbiddeth the denying, or not worshipping and glorifying the true God, as God, and our God, and the giving that Worship and Glory to any other which is due to him alone.

*Prop. 1.* God forbiddeth the denying of him to be the true God. *Psal. 14. 1. The Fool hath said in his Heart, There is no God.*

*Prop. 2.* God forbiddeth the not worshipping and glorifying him as God. *Rom. 1. 20, 21. They were without excuse, because when they knew God, they glorified him not as God.*

*Prop. 2.* God forbiddeth the not worshipping and glorifying of him as our God. *Psal. 81. 11. Israel would none of me.*

*Prop. 4.* God forbiddeth the giving that Worship and Glory to any other, which is due to him alone. *Rom. 1. 25. Who changed the truth of God into a lie, and worshipped and served the Creature, more than the Creator, who is Blessed ever.*

Q. Doth the first Commandment forbid the denying of the true God to be God? *Yes.* Or, to be our God? *Yes.* And the neglect of worshipping and glorifying him as such? *Yes.* And the giving that Glory and Worship to any other, which is due to him alone? *Yes.* May we give that Worship and Glory to any other? *No.* Or may we forbear to give it him? *No.*

Q. 48.



Q. 48. *What are we especially taught by these words [before me] in the first Commandment ?*

A. These words [before me] in the first Commandment, teach us, That God, who seeth all things, taketh notice of, and is much displeased with the Sin of having any other God.

Prop. 1. God, who seeth all things taketh notice of the Sin of having any other God. Psal. 44. 20, 21. *If we have forgotten the Name of our God, or lifted up our Hands to a strange God, shall not God search this out ? for he knoweth the Secrets of the Heart.*

Prop. 2. God is much displeased with the Sin of having any other God. Jer. 44. 4. *O do not this abominable thing, which I hate.*

Q. Doth God take notice of the Sin of having any other God ? *Yes.* And is it very displeasing to him ? *Yes.* Is he regardless of that Sin of having another God ? *No.* Is it an aggravation of that Sin, that it is done in his sight and presence ? *Yes.*

Q. 49. *Which is the second Commandment ?*

A. The Second Commandment is [Thou shalt not make unto thee any graven Image, or any likeness of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth; Thou shalt not bow down thy self to them, nor serve them : For I the Lord thy God am a jealous God, visiting the Iniquity of the Fathers upon the Children, unto the third and fourth Generation of them that hate me ; and shewing Mercy unto Thousands of them that love me, and keep my Commandments.] Exod. 20. 4, 5, 6.

Q. 50. *What is required in the second Commandment ?*

*A.* The second Commandment requireth the receiving, observing, and keeping pure and entire all such religious Worship and Ordinances, as God hath appointed in his Word.

*Prop. 1.* All such religious Worship and Ordinances, as God hath appointed in his Word, are to be received and observed. Deut. 32. 46. *Set your Hearts unto all the words which I testify among you this day, to observe to do all the Words of this Law.* Mat. 28. 20. *Teaching them to observe all Things whatsoever I have commanded you.*

*Prop. 2.* All such religious Worship and Ordinances, as God hath appointed in his Word, are to be kept pure and entire. Deut. 12. 32. *Whatsoever I command, observe to do it, Thou shalt not add thereto, nor diminish from it.*

*Q.* Doth God leave us to worship him in what way and manner we please? *No.* Or, not to worship him at all? *No.* Hath God appointed a religious Worship and Ordinances in his Word? *Yes.* Is any part of religious Worship, not appointed in God's Word? *No.* Doth the second Commandment require us to receive the Worship and Ordinances of God appointed in his Word? *Yes.* And to observe them? *Yes.* And to keep them pure and entire? *Yes.* May we reject them? *No.* Or neglect to observe them? *No.* Or suffer them to be polluted or corrupted? *No.*

*Q. 51.* *What is forbidden in the second Commandment?*

*A.* The second Commandment forbiddeth the worshipping of God by Images, or any other way not appointed in his Word.

*Prop. 1.* The worshipping of God by Images is a Sin forbidden in the second Commandment. Deut. 4. 15, 16. *Take heed to your selves; for ye saw no manner of Similitude in the day that the Lord spake unto you in Horeb, lest ye corrupt your selves, and make you a graven Image.*

*Prop. 2.* To worship God any way, not appointed in his

his Word, is a Sin forbidden in the second Commandment. *Levit. 10. 1. Nadab and Abihu offered strange Fire before the Lord which he commanded them not. Mat. 15. 9. In vain do they worship me, teaching for Doctrines the Commandments of Men.*

*Q.* Is it a Sin to worship God by Images? *Yes.* Or any other way not appointed in his Word? *Yes.* May we worship God by Images? *No.* Or any other way not appointed in his Word? *No.* Are these Sins forbidden in the second Commandment? *Yes.*

*Q. 52. What are the Reasons annexed to the second Commandment?*

*A.* The Reasons annexed to the second Commandment are, God's Sovereignty over us, his Propriety in us, and the Zeal he hath to his own Worship.

*Prop. 1.* God's Sovereignty over us, requires Obedience to the second Commandment. *Psal. 95. 2, 3. Let us come before his presence with Thanksgiving, and make a joyful noise unto him with Psalms: For the Lord is a great God, and a great King above all Gods.*

*Prop. 2.* God's Propriety in us, requires Obedience to the second Commandment. *Psal. 45. 11. He is thy Lord, and worship thou him.*

*Prop. 3.* The Zeal which God hath to his own Worship, requires Obedience to the second Commandment. *Exod. 34. 13. 14. Thou shalt worship no other God, for the Lord, whose Name is Jealous, is a jealous God.*

*Q.* Hath God a Sovereignty over us? *Yes.* And a Propriety in us? *Yes.* Hath God a Zeal to his own Worship? *Yes.* Are these Reasons why we should not worship God by Images? *Yes.* Nor any other Way not appointed in his Word? *Yes.*

*Q. 53. Which is the third Commandment?*

*A.* The third Commandment is, [*Thou shalt*  
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not

*not take the Name of the Lord thy God in vain ; for the Lord will not hold him guiltless that taketh his Name in vain.]*

*Q. 54. What is required in the third Commandment ?*

*A. The third Commandment requireth the holy and reverend use of God's Names, Titles, Attributes, Ordinances, Word and Works.*

*Prop. 1. God requireth the Holy and reverend use of his Names. Psal. 29. 2. Give unto the Lord the Glory due unto his Name.*

*Prop. 2. God requireth the Holy and Reverend use of, his Titles and Attributes. Rev. 15. 3, 4. Lord God Almighty, Thou King of Saints, who shall not fear thee, O Lord, and glorify thy Name ?*

*Prop. 3. God requireth the Holy and Reverend use of his Ordinances. Eccles. 5. 1. Keep thy foot, when thou goest to the House of God, and be more ready to hear, then to give the Sacrifice of Fools.*

*Prop. 4. God requires the Holy and Reverend use of his Word, Psal. 138. 1, 2. I will praise thy Name for thy Truth, for thou hast magnified thy Word above all thy Name.*

*Prop. 5. God requires the Holy and Reverend use of his Works. Job. 36. 24. Remember that thou magnify his Work, which Men behold.*

*Q. Doth the third Commandment require the Holy and Reverend use of God's Names ? Yes. Of his Titles ? Yes. Of his Attributes ? Yes. Of his Ordinances ? Yes. Of his Word ? Yes. And of his Works ? Yes. May any of these be used in an unholy or unreverend manner ? No.*

*Q. 55. What is forbidden in the third Commandment ?*

*A. The third Commandment forbiddeth all prophaning,*

prophaning, or abusing of any thing whereby God makes himself known.

*Proof. Mal. 2. 2. If ye will not bear, and if ye will not lay it to heart, to give glory to my Name, saith the Lord of Hosts, I will even send a Curse upon you, and will Curse your Blessings; Yea, I have Cursed them already, because ye do not lay it to Heart.*

Q. Doth the third Commandment forbid all prophaning any thing whereby God makes himself known? *Yes.* And all abusing thereof? *Yes.* Is it a Sin to mention God Irreverently? *Yes.* And to think of God Irreverently? *Yes.* And to blaspheme God? *Yes.* To worship him without holy Reverence? *Yes.* Are rash Oaths forbidden in this third Commandment? *Yes.* And unjust Imprecations or Cursings of our selves or others? *Yes.*

Q. 56. *What is the Reason annexed to the third Commandment?*

A. The Reason annexed to the third Commandment, is, That however the breakers of this Commandment may escape punishment from Men, yet the Lord our God will not suffer them to escape his Righteous Judgment.

*Prop. Deut. 28. 58, 59. If thou wilt not observe to do all the Words of this Law, that thou maist fear this glorious and fearful Name, The Lord thy God; then the Lord will make thy Plagues wonderful.*

Q. Are Men apt to break the third Commandment? *Yes.* Do such deserve Punishment? *Yes.* From Men? *Yes.* Are they always punished by Men for the breach of this Commandment? *No.* Do they sometimes, yea often, escape punishment from Men? *Yes.* Shall they also escape punishment from God? *No.* Is God righteous in punishing Men for the breach of this Commandment? *Yes.*

Q. 57. *Which is the fourth Commandment?*

A. The fourth Commandment is [Remember

*the Sabbath-day, to keep it Holy. Six days shalt thou labour, and do all thy Work. But the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any Work, thou, nor thy Son, nor thy Daughter, thy Man-servant, nor thy Maid-servant, nor thy Cattel, nor thy Stranger that is within thy Gate. For in six days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh Day; wherefore the Lord blessed the Sabbath Day, and hallowed it.]* *Exod. 20. 8, &c.*

*Q. 58. What is required in the fourth Commandment?*

*A.* The fourth Commandment requireth the keeping holy to God such set-times as he hath appointed in his Word, expressly one whole Day in seven to be a Holy Sabbath to himself.

*Prop. 1.* It's a Duty to keep holy to God such set-times as he hath appointed in his Word. *Levit. 19. 30. Ye shall keep my Sabbaths, and reverence my Sanctuary, I am the Lord.*

*Prop. 2.* God expressly requireth the keeping one whole Day in seven, as an Holy Sabbath to himself. *Deut. 5. 12. Keep the Sabbath Day to sanctify it, as the Lord thy God hath Commanded thee.*

*Q.* Doth it belong to God alone, to appoint the set and stated Times of his Worship? *Yes.* Hath God appointed set-times for that End? *Yes.* Hath he done it in his Word? *Yes.* Hath he appointed one whole Day in seven to be an Holy Sabbath to himself? *Yes.* And that expressly? *Yes.* May Men appoint another Sabbath to be weekly observed and kept Holy? *No.* Is it our Duty to keep holy to God such set-times as he hath appointed? *Yes.* May we prophane the Sabbath? *No.* Is it left to our

our choice, whether we will keep it Holy? No. May we choose what Day we will keep holy to God? No.

*Q. 59. Which Day of the seven hath God appointed to be the weekly Sabbath?*

*A.* From the beginning of the World to the Resurrection of Christ, God appointed the seventh Day of the Week to be the weekly Sabbath, and the first Day of the Week, ever since, to continue to the end of the World, which is the Christian Sabbath.

*Prop. 1.* From the beginning of the World, to the Resurrection of Christ, God appointed the seventh Day of the Week to be the weekly Sabbath. Gen. 2. 2, 3. *God blessed the seventh Day, and sanctified it, because that in it God had rested from all his Work which God created and made.*

*Prop. 2.* Ever since the Resurrection of Christ God appointed the first day of the week to be the weekly Sabbath, and to continue to the end of the World, as the Christian Sabbath. Acts 20. 7. *Upon the first day of the Week, when the Disciples came together to break Bread, Paul preached unto them.* Rev. 1. 10. *I was in the Spirit on the Lord's Day.* 1. Cor. 16. 1, 2.

*Q.* Did God at first appoint the seventh Day of the Week to be the weekly Sabbath? *Yes.* Was the seventh Day to be observed from the beginning of the World to the Resurrection of Christ? *Yes.* Is the seventh Day still to be observed as an holy Sabbath to God? *No.* Hath God appointed the first Day of the Week, ever since the Resurrection of Christ, to be the weekly Sabbath? *Yes.* Is that to Continue to the End of the World? *Yes.* Is that the Christian Sabbath?

*Q. 60. How is the Sabbath to be sanctified?*

*A.* The Sabbath is to be sanctified, by a holy resting all that Day, even from such  
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Worldly Employments and Recreations as are lawful on other Dayes, and spending the whole time in the publick and private Exercises of God's Worship, except so much as is to be taken up in the Works of Necessity and Mercy.

*Prop. 1.* The Sabbath is to be sanctified, by an holy resting all that Day, even from such worldly Employments and Recreations as are lawful on other Days. *Levit. 23. 3. The seventh Day is a Sabbath of rest, an holy Convocation, ye shall do no Work therein.*

*Prop. 2.* The Sabbath is to be sanctified, by spending the whole time in the publick and private exercises of God's Worship. *Psal. 92. 1, 2. A Psalm, or Song for the Sabbath Day: It is a good thing to give thanks unto the Lord, and to sing Praises to thy Name, O most High. To shew forth thy loving-kindness in the Morning, and thy faithfulness every Night.*

*Prop. 3.* Works of Necessity and Mercy, may and ought to be done on the Sabbath Day. *Mat. 12. 1, to 12. What Man shall there be among you, that shall have one Sheep, and if it fall into a Pix on the Sabbath Day, will he not lay hold on it, and lift it out? How much then is a Man better than a Sheep? Wherefore it is lawful to do well on the Sabbath Day.*

*Q.* Is the Sabbath to be sanctified? *Yes.* By a holy resting all that Day, from such worldly Employments and Recreations as are lawful on other Days? *Yes.* Is it enough to rest some part of that Day only? *No.* Or from some worldly Employments and Recreations? *No.* Is it enough to rest from such Works as are alway sinful? *No.* Must we rest from such Works as are at other times lawful? *Yes.* Must Works of Necessity and Mercy be done? *Yes.* May we spend any part of God's Day idly or vainly? *No.* May we not spend it in honest Recreations? *No.* Must we spend the whole time in the publick and private Exercises of God's Worship? *Yes.* After publick Worship, may we spend the time of that Day as we please? *No.*

*Q. 61. What is forbidden in the fourth Commandment?*

*A.*



*A.* The fourth Commandment forbiddeth the omission, or careless performance of the Duties required, and the prophaning the Day by idleness, or doing that which is in it self sinful, or by unnecessary Thoughts, Words or Works about worldly Employments or Recreations.

*Prop. 1.* God forbiddeth the omission or careless performance of the Duties required on the Sabbath Day. Ezek. 22. 26. *Her Priests have violated my Law, and prophaned my Holy Things: They have put no difference between the Holy and Profane, neither have they shewed difference between the Unclean and Clean: They have hid their Eyes from my Sabbaths, and I am profaned among them.*

*Prop. 2.* God forbiddeth the prophaning the Sabbath Day by idleness, or doing that which is in it self sinful. Ezek. 23. 38. *They have defiled my Sanctuary on the same Day, and have prophaned my Sabbaths.*

*Prop. 3.* God forbiddeth the prophaning the Sabbath by unnecessary Thoughts, Words, or Works, about worldly Employments or Recreations. Isa. 58. 13. *If thou turn away thy Foot from the Sabbath, from doing thy pleasure on my Holy Day, and call the Sabbath a Delight, the Holy of the Lord, Honourable, and shalt honour him, not doing thine own Ways, nor finding thine own Pleasure, nor speaking thine own Words.* Jer. 17. 24, to 27.

*Q.* Doth the fourth Commandment forbid the omission of the Duties required? *Yes.* And the careless performance of them? *Yes.* And the prophaning the Day by Idleness? *Yes.* By doing that which is in it self sinful? *Yes.* Or by unnecessary Thoughts, Words, or Works, about worldly Employments and Recreations? *Yes.* May we not do our own Pleasure on the Sabbath Day? *No.* Nor think our own Thoughts? *No.* Nor speak our own Words? *No.* Nor do our own Works? *No.*

*Q. 62. What are the Reasons annexed to the Fourth Commandment?* D 5 A

*A. The Reasons annexed to the fourth Commandment, are, God's allowing us six Days of the Week for our own Employments, his challenging a special propriety in the Seventh; his own Example, and his blessing the Sabbath Day.*

*Prop. 1. God's allowing us six Days of the Week for our own Employments, should move us to keep holy the Sabbath Day. Exod. 31. 15, 16. Six Days may Work be done, but in the seventh is the Sabbath of Rest. Wherefore the Children of Israel shall keep the Sabbath, to observe the Sabbath throughout their Generations, for a perpetual Covenant.*

*Prop. 2. God's challenging a special propriety in the Seventh Day, should move us to keep holy the Sabbath Day. Lev. 23. 3. Ye shall do no Work therein, It is the Sabbath of the Lord your God in all your dwellings.*

*Prop. 3. God's own Example, should move us to keep holy the Sabbath Day. Exod. 31. 17. It is a Sign between Me and the Children of Israel for ever: For in six Days the Lord made Heaven and Earth; on the seventh Day he rested and was refreshed.*

*Prop. 4. God's blessing the Sabbath Day, should move us to keep holy the Sabbath Day. Gen. 2. 3. God blessed the Sabbath Day, and sanctified it.*

*Q. Doth God allow us six Days of the Week for our own Employments? Yes. Is that a reason why we should keep Holy the Sabbath Day? Yes. Doth God challenge a special propriety in the Sabbath? Yes. Is that a reason why we should keep it Holy? Yes. Is not God's own Example, and his blessing the Sabbath Day a further reason to keep it holy? Yes. Is there a special Blessing belonging to the Sabbath Day? Yes.*

*Q. 63. Which is the fifth Commandment?*

*A. The fifth Commandment is, [Honour thy Father, and thy Mother, that thy days may be long upon the Land which the Lord thy God giveth thee.]*

*Q. 64.*

*Q. 64. What is required in the fifth Commandment?*

*A. The fifth Commandment requireth the preserving the Honour, and performing the Duties belonging to every one, in their several Places, and Relations, as Superiors, Inferiors, or Equals.*

*Prop. 1. God requireth the preserving the Honour, and performing the Duties belonging to Superiours. Eph. 5. 22. Wives, submit your selves unto your own Husbands, as unto the Lord. Eph. 6. 1, 5. Children, obey your Parents in the Lord. Servants, be Obedient to them that are your Masters according to the Flesh. Rom. 13. 1. Let every Soul be subject to the Higher Powers.*

*Prop. 2. God requireth the preserving the honour of Inferiors and the performing the Duties belonging to them. Colos. 3. 19. Husbands, love your Wives, and be not bitter against them. v. 21. Fathers, provoke not your Children to anger lest they be discouraged. Eph. 6. 4. Colos. 4. 1. Masters give unto your servants that which is just and equal, knowing that ye also have a Master in Heaven. Eph. 6. 9. Psal. 82. 3. Defend the poor and fatherless, do Justice to the afflicted and needy. v. 4. Deliver the poor and needy, rid them out of the hand of the wicked. Rom. 13. 3. For Rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power. Do that which is good and thou shalt have praise of the same. See Job 29. 12, to 17.*

*Prop. 3. God requireth the preserving the Honour of and performing the Duties belonging to Equals. Rom. 12. 10. Be ye kindly affectioned one to another, with brotherly Love, in honour preferring one another.*

*Q. Doth the fifth Commandment require the preserving the Honour, and performing the Duties belonging to every one in their several Places and Relations? Yes. As Superiors, Inferiors, or Equals? Yes. Or only the Honour due to our natural Parents? No. Or the Honour due to Superiors? No. Doth it require the performance of all Duties belonging to them? Yes.*

*Q. 65. What is forbidden in the fifth Commandment?*

*A.* The fifth Commandment forbiddeth the neglecting of, or doing any thing against the Honour and Duty, which belongeth to every one in their several places and relations.

*Proof.* Rom. 13. 7, 8. *Render to all their Dues; Tribute to whom Tribute is due, Custom to whom Custom, Fear to whom Fear, Honour to whom Honour. Owe no Man any thing, but to love one another.* Mat 15. 4, 5, 6.

*Q.* Doth the fifth Commandment forbid the neglect of the Honour and Duty which belongeth to every one, in their several Places and Relations? *Yes.* And doing any thing against it? *Yes.* May we reproach or disgrace our Superiors? *No.* Or oppose and resist them? *No.* Or disobey their lawful Commands? *No.* May we reproach or scorn our Equals? *No.* Or our Inferiors? *No.*

*Q. 66. What is the Reason annexed to the fifth Commandment?*

*A.* The Reason annexed to the fifth Commandment, is a Promise of long Life and Prosperity, (as far as it shall serve for God's Glory, and their own Good) to all such as keep this Commandment.

*Proof.* Ephes. 6. 2, 3. *Honour thy Father and thy Mother, (which is the first Commandment with promise) that it may be well with thee, and thou mayest live long on the Earth.*

*Q.* Is there a promise of long Life and Prosperity to them that keep the fifth Commandment? *Yes.* Is this a conditional Promise? *Yes.* Is it a Promise without limitation? *No.* Only as far as it shall serve for God's Glory, and our own Good? *Yes.* To them that keep this Commandment? *Yes.*

*Q. 67. Which is the sixth Commandment?*

*A.*

*A.* The sixth Commandment is, [*Thou shalt not kill.*]

*Q. 68. What is required in the sixth Commandment?*

*A.* The sixth Commandment requireth all lawful Endeavours to preserve our own Life, and the Life of others.

*Prop. 1.* God requires all lawful Endeavours to preserve our own Lives. Ephes. 5. 28, 29. *So ought Men to love their Wives, even as their own Bodies. No Man ever yet hated his own Flesh, but nourisheth and cherisheth it.*

*Prop. 2.* God requires all lawful endeavours to preserve the Life of others. Psal. 82. 3, 4. *Defend the poor and fatherless. Deliver the poor and needy.*

*Q.* Doth the sixth Commandment require all lawful Endeavours to preserve our own Life? *Yes.* And the Life of others? *Yes.* Is it enough that we do not take it away? *No.* May we use any unlawful Means to preserve our own Life, or the Life of others? *No.*

*Q. 69. What is forbidden in the sixth Commandment?*

*A.* The sixth Commandment forbiddeth the taking away of our own Life, or the Life of our Neighbour unjustly or whatsoever tendeth thereunto.

*Prop. 1.* God forbiddeth the taking away of our own Life, and whatsoever tendeth thereunto. Acts 16. 28. Paul cried with a loud Voice, saying, *Do thy self no harm.*

*Prop. 2.* God forbiddeth the taking away the Life of our Neighbour unjustly, and whatsoever tendeth thereunto. Gen. 9. 6. *Who so sheddeth Man's Blood, by Man shall his Blood be shed: for in the Image of God made he Man.*

*Q.* Is it a Sin to take away our own Life? *Yes.* And to take away the Life of our Neighbour unjustly? *Yes.* Is every thing sinful which but tendeth thereunto? *Yes.* Doth

the sixth Commandment allow Hatred or Malice? *No.* Or rash or immoderate Anger? *No.* Or Strife or Envy? *No.* Or Injuries and Reproaches, tho' they do not kill? *No.* May Magistrates put Malefactors to death in some Cases? *Yes.* Is all taking away the Life of others, in a lawful War, unlawful? *No.* Or in case of necessary Defence? *No.* Are Duels lawful? *No.*

*Q. 70. Which is the seventh Commandment?*

*A. The seventh Commandment is, [Thou shalt not commit Adultery.]*

*Q. 71. What is required in the seventh Commandment?*

*A. The seventh Commandment requireth the preservation of our own and our Neighbour's Chastity, in Heart, Speech, and Behaviour.*

*Prop. 1. God requireth the preservation of our own Chastity. 1 Thess. 4. 3, 4, 5. Every one of you should know how to possess his Vessel in Sanctification and Honour.*

*Prop. 2. God requireth the preservation of our Neighbour's Chastity. Ephes. 5. 11. Have no fellowship with the unfruitful Works of Darkness, but rather reprove them.*

*Prop. 3. God requires the preservation of our own and our Neighbour's Chastity in Heart. 2 Tim 2. 22. Flee youthful Lusts.*

*Prop. 4. God requires the preservation of our own and our Neighbour's Chastity in Speech. Colos. 4. 6. Let your Speech be alway with Grace, seasoned with Salt.*

*Prop. 5. God requires the preservation of our own and our Neighbours Chastity in behaviour. 1 Pet. 3. 2. While they behold your chaste Conversation coupled with Fear.*

*Q. Doth the seventh Commandment require the preservation of our own Chastity? Yes. And of our Neighbour's Chastity? Yes. And this in Heart? Yes. In words? Yes. And in behaviour? Yes. Is it enough to avoid gross Acts of Uncleanness? No. Are unchaste Thoughts, Words, or Actions sinful? Yes,*

*Q. 72.*

## *Assemblies shorter Catechism.* 51

**Q. 72.** *What is forbidden in the seventh Commandment?*

**A.** The seventh Commandment forbiddeth all unchast Thoughts, Words and Actions

*Prop. 1.* God forbidderh all unchast Thoughts. Mat. 5. 28. *Whoſoever looketh on a Woman to luſt after her, hath committed Adultery with her already in his Heart.*

*Prop. 2.* God forbidderh all unchast Words. Ephes. 5. 4. *Neither filibineſs, nor fooliſh talking, nor jeſting, which art not convenient.*

*Prop. 3.* God forbidderh all unchast Actions. Ephes. 5. 3. *Fornication and all Uncleanneſs, let it not be once named among you.*

**Q.** Doth the seventh Command forbid all unchast Thoughts, Words, and Actions? *Yes.* Doth it allow unchast or wanton Thoughts? *No.* Or lascivious wanton Words? *No.* Or Gestures? *No.*

**Q. 73.** *Which is the eighth Commandment?*

**A.** The eighth Commandment is, [*Thou ſhalt not Steal*]

**Q. 74.** *What is required in the eighth Commandment?*

**A.** The eighth Commandment requirèth the lawful procuring and furthering the Wealth and outward Estate of our ſelves and others.

*Prop. 1.* God requireth the lawful procuring and furthering our own Wealth and outward Estate. Rom. 12. 17. *Provide things honeſt in the ſight of all Men.* Prov. 27. 23. *Be thou diligent to know the ſtate of thy Flocks; and look well to thy Herds.*

*Prop. 2.* God requireth the lawful procuring and furthering the Wealth and outward Estate of others. Levit. 25. 35. *If thy Brother be waxen poor, and fallen in decay with thee, thou ſhalt relieve him.* Deut. 22. 1, to 5.

**Q.** Doth the eighth Commandment require the lawful

procuring and furthering our own Wealth and outward Estate? *Yes.* And the Wealth and outward Estate of others? *Yes.* Is it enough to look to our selves, without regard to others? *No.* May we neglect, or be careless of either? *No.* Or use unlawful means to procure or further our own or others Wealth? *No.*

*Q. 75. What is forbidden in the eighth Commandment?*

*A.* The eighth Commandment forbiddeth whatsoever doth or may unjustly hinder our own or our Neighbour's Wealth, or outward Estate.

*Prop. 1.* God forbids whatever doth, or may unjustly hinder our own Wealth and outward Estate. 1 Tim. 5. 8, *If any provide not for his own, and especially for those of his own House, he hath denied the Faith, and is worse than an Infidel.*

*Prop. 2.* God forbids whatever doth or may unjustly hinder our Neighbours Wealth, or outward Estate. Prov. 21. 6. *The getting of Treasures by a lying Tongue, is a vanity rested to and fro of them that seek death.* Ephes. 4. 28. *Let him that stole, steal no more.*

*Q.* Doth the eighth Commandment forbid whatsoever doth or may unjustly hinder our own Wealth or outward Estate? *Yes.* Or the Wealth of our Neighbours? *Yes.* May we embezel or waste our own Estates? *No.* May we unjustly prejudice others to enrich our selves? *No.*

*Q. 76. Which is the ninth Commandment?*

*A.* The ninth Commandment is, [*Thou shalt not bear false Witness against thy Neighbour.*]

*Q. 77. What is required in the ninth Commandment?*

*A.* The ninth Commandment requireth the maintaining and promoting of Truth between  
Man



Man and Man, and of our own and our Neighbours good Name, especially in Witness bearing.

*Prop. 1.* God requireth the maintaining and promoting of Truth between Man and Man. Zech. 8. 16. *Speak ye every Man the Truth to his Neighbour.*

*Prop. 2.* God requireth the maintaining and promoting of Truth, especially in Witness-bearing Prov. 14. 5. *A faithful Witness will not lie. v. 25. A true Witness delivereth Souls.*

*Prop. 3.* God requireth the maintaining and promoting of our own good Name. 1 Pet. 3. 16. *Having a good Conscience, that whereas they speak evil of you as of evil doers, they may be ashamed that falsely accuse your good Conversation in Christ.*

*Prop. 4.* God requireth the maintaining and promoting of our Neighbour's good Name. 3 John v. 12. *Demetrius hath good report of all Men, and of the Truth itself, yea, and we also bear record.*

Q. Doth the ninth Commandment require the maintaining and promoting of Truth between Man and Man? *Yes.* And of our own and our Neighbour's good Name? *Yes.* Especially in Witness-bearing? *Yes.* May we be careless of our own good Name? *No.* Or of the good Name of others? *No.*

Q. 78. *What is forbidden in the ninth Commandment?*

A. The ninth Commandment forbiddeth whatsoever is prejudicial to Truth, or injurious to our own or our Neighbours good Name.

*Prop. 1.* God forbiddeth whatsoever is prejudicial to Truth. Rom. 3. 13. *with their Tongues they have used deceit.*

*Prop. 2.* God forbiddeth whatsoever is injurious to our own good Name. Job. 27. 5. *God forbid that I should justify you: till I die, I will not remove my Integrity from me.*

*Prop. 3.* God forbiddeth whatsoever is injurious to our Neighbours good Name. Psal. 15. 3. *He backbiteth not with his Tongue, nor doeth evil to his Neighbour, nor taketh up a reproach against his Neighbour.*

**Q.** Doth the ninth Commandment forbid whatsoever is prejudicial to Truth? *Yes.* Or injurious to our own or our Neighbour's good Name? *Yes.* Is it not lawful sometimes to lie? *No.* Not in small Matters? *No.* For our own or others Profit? *No.* Not to save our Credit? *No.* Or our Lives? *No.* Or to save the Lives of others? *No.* Nor for any other good End? *No.*

**Q. 79.** Which is the tenth Commandment?

**A.** The tenth Commandment is, [*Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Man-servant, nor his Maid-servant, nor his Ox, nor his Ass, nor any thing that is thy Neighbour's.*]

**Q. 80.** What is required in the tenth Commandment?

**A.** the tenth Commandment requireth full contentment with our own Condition, with a right and charitable frame of Spirit towards our Neighbour, and all that is his.

*Prop. 1.* God requireth a full contentment with our own Condition. Heb. 13. 5. *Let your Conversation be without Covetousness, and be content with such things as ye have.*

*Prop. 2.* God requires a right and charitable frame of Spirit toward our Neighbour, and all that is his. Rom. 12. 15. *Rejoice with them that do rejoice, and weep with them that weep.* 1 Cor. 13. 4, 5, 6. *Charity suffereth long, and is kind; Charity envieth not; Charity vaunteth not it self, is not puffed up. Doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no Evil, rejoiceth not in Iniquity, but rejoiceth in the Truth.*

**Q.** Doth the tenth Commandment require full contentment with our own Condition? *Yes.* Without the least motions to the contrary? *Yes.* Is it enough that we use no unlawful means to better our Condition? *No.* Must we have a right and charitable frame of Spirit towards our Neighbour,

Neighbour, and all that is his? *Yes.* Must we rejoice in his Prosperity? *Yes.* And sympathize in his Affliction? *Yes.* Is it enough if we do not wrong him? *No.*

**Q. 81.** *What is forbidden in the tenth Commandment?*

**A.** The tenth Commandment forbiddeth all discontentment with our own Estate, envying or grieving at the Good of our Neighbour, and all inordinate Motions and Affections to any thing that is his.

*Prop. 1.* God forbiddeth all discontentment with our own Estate. 1 Cor. 10. 10. *Neither murmur ye as some of them also murmured, and were destroyed of the destroyer.*

*Prop. 2.* God forbids all envying or grieving at the Good of our Neighbour. Gal. 5. 26. *Let us not be desirous of vain-Glory, provoking one another, envying one another.*

*Prop. 3.* God forbids all inordinate Motions or Affections to any thing that is our Neighbour's. Col. 3. 5. *Mortify therefore your Members which are upon the Earth, Fornication, Uncleaness, inordinate Affection, evil Concupiscence, and Covetousness, which is Idolatry.*

**Q.** Doth the tenth Commandment forbid all discontentment with our own Estate? *Yes.* What, in the least Motions and Inclinations of the Heart? *Yes.* And envying or grieving at our Neighbours Good? *Yes.* And all inordinate Motions or Affections to any thing that is his? *Yes.* May we wish his hurt? *No.* Or covet his Goods? *No.*

**Q. 82.** *Is any Man able perfectly to keep the Commandments of God?*

**A.** No meer Man, since the Fall, is able in this Life perfectly to keep the Commandments of God, but doth daily break them, in Thought, Word, and Deed.

*Prop. 1.* No meer Man, since the Fall, is able in this Life,

Life, perfectly to keep the Commandments of God. Eccles. 7. 20. *There is not a just Man upon Earth that doth Good, and sinneth not.*

Prop. 2. Every meer Man, since the Fall, doth daily break God's Commandments in Thought. Gen. 8. 21. *The Imagination of Man's Heart is evil from his Youth.*

Prop. 3. Every meer Man daily breaks the Commandment of God in Words. Jam. 3. 8. *The Tongue can no Man tame, it is an unruly Evil, full of deadly Poison.*

Prop. 4. Every meer Man, since the fall, daily breaks God's Commandments in his Deeds. Jam. 3. 2. *In many things we offend all.*

Q. Is no meer Man, since the Fall, in this Life able to keep the Commandments of God? *No.* Was Adam, before the Fall, able to do it? *Yes.* Was Christ able to do it in this Life? *Yes.* Was he a meer Man? *No.* Was he God and Man? *Yes.* Do the Saints in Heaven perfectly keep the Commandments of God? *Yes.* Do the Saints in this Life perfectly keep the Commandments of God? *No.* Do they break them daily in Thought, Word, and Deed? *Yes.*

Q. 83. *Are all transgressions of the Law equally hainous?*

A. Some Sins in themselves, and by reason of several aggravations, are more hainous in the sight of God than others.

Prop. 1. Some Sins in themselves are more hainous in the sight of God than others. Ezek. 8. 6. *Turn thee yet again, and thou shalt see greater abomination.* v. 13, 15.

Prop. 2. Some Sins by reason of several Aggravations, are more hainous in the sight of God than others. Psal. 78. 17. *And they sinned yet more against him, by provoking the most High in the Wilderness.* John 19. 11. *He that delivered me unto thee, hath the greater Sin.*

Q. Are some Sins more heinous in the sight of God, than others? *Yes.* Or, Are all Sins equally heinous in the sight of God? *No.* Are some more heinous in themselves, than others? *Yes.* And, some by reason of several aggravations? *Yes.*

Q. 84.

**Q. 84.** *What doth every Sin deserve?*

**A.** Every Sin deserveth God's Wrath and Curse, both in this Life, and that which is to come.

*Prop. 1.* Every Sin deserves God's Wrath and Curse in this Life. Gal. 8. 10. *Cursed is every one that continueth not in all things, which are written in the Book of the Law to do them.*

*Prop. 2.* Every Sin deserves God's Wrath and Curse in the Life to come. Rom. 6. 23. *The Wages of Sin is Death.* Mat. 28. 41. *Depart from me ye Cursed into everlasting Fire, prepared for the Devil and his Angels.*

**Q.** Doth every Sin deserve God's Wrath and Curse?  
**Yes.** In this Life? **Yes.** And in that which is to come? **Yes.** Both in this Life and the Life to come? **Yes.** is not this too great a punishment for Sin? **No.** Not for the smallest Sins? **No.**

**Q. 85.** *What doth God require of us, that we may escape his Wrath and Curse due to us for Sin?*

**A.** To escape the Wrath and Curse of God due to us for Sin, God requireth of us, Faith in Jesus Christ, Repentance unto Life, with the diligent use of all the outward Means, whereby Christ communicateth to us the Benefits of Redemption.

*Prop. 1.* To escape the Wrath and Curse of God due to us for Sin, God requireth of us Faith in Jesus Christ. Mark. 16. 16. *He that believeth, and is baptized, shall be saved.* John 3. 16. *God so loved the World, that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting Life.*

*Prop. 2.* To escape the Wrath and Curse of God, &c. God requireth of us Repentance unto Life. Acts 2. 38. *Repent, and be baptized every one of you in the Name of Christ, for the remission of Sins.*

*Prop. 3.* To escape the Wrath and Curse of God, &c. God requireth of us a diligent use of all the outward Means, whereby Christ communicateth to us the Benefits of Redemption. Isa. 55. 3. *Incline your Ear, and come unto me : hear, and your Souls shall live.*

*Q.* Is the Wrath and Curse of God unavoidable? *No.* Is there a way to escape it? *Yes.* Doth God require Faith in Jesus Christ, that we may escape it? *Yes.* And Repentance unto Life? *Yes.* Shall any escape the Wrath and Curse of God? *Yes.* Shall all escape it? *No.* Shall any escape it that believe not? *No.* Or that do not repent? *No.* Are Faith and Repentance required of God? *Yes.* Is it enough to say, Christ believed and repented for us? *No.* Are there outward Means of Salvation? *Yes.* Doth Christ communicate to us the Benefits of Redemption by them? *Yes.* May we neglect those Means, and be saved? *No.* Must we use them diligently? *Yes.* Doth God require us so to do? *Yes.* May we use them carelessly? *No.* May they expect to escape the Wrath and Curse of God who use them not? *No.*

*Q. 86. What is Faith in Jesus Christ?*

*A.* Faith in Jesus Christ is a saving Grace, whereby we receive and rest upon him alone for Salvation, as he is offered to us in the Gospel.

*Prop. 1.* Faith in Jesus Christ is a saving Grace. Heb. 10. 39. *We are of them which believe to the saving of the Soul.*

*Prop. 2.* By Faith we receive Jesus Christ. John. 1. 12. *To as many as received him, to them gave he power to become the Sons of God, even to them that believe on his Name.*

*Prop. 3.* By Faith we rest upon Christ for Salvation. Phil. 3. 9. *And be found in him, not having mine own Righteousness, which is of the Law, but that which is through the Faith of Jesus Christ, the righteousness of God by Faith.*

*Prop. 4.* By Faith we receive and rest upon Jesus Christ for Salvation, as he is offered unto us in the Gospel. Isa. 33. 22. *The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he will save us.*

*Q.*

Q. Is Faith a saving Grace? *Yes.* Do we receive Christ by Faith? *Yes.* And rest upon him by Faith for Salvation? *Yes.* And upon him alone? *Yes.* May we be saved by any other without Christ? *No.* Or together with Christ? *No.* Must we receive and rest upon Christ as offered to us in the Gospel? *Yes.* May we be saved in any other way, *No.* Do we receive and rest upon Christ by Faith alone? *Yes.* Or by Good Works? *No.* Or any other Graces? *No.* Only by Faith? *Yes.*

Q. 87. *What is Repentance unto Life?*

A. Repentance unto Life is a Saving Grace, whereby a Sinner, out of a true sense of his Sin and apprehension of the Mercy of God in Christ, doth, with grief and hatred of his Sin, turn from it unto God, with full purpose of, and endeavour after new Obedience.

*Prop. 1. Repentance unto Life, is a saving Grace. Acts 11. 18. God hath to the Gentiles granted Repentance unto Life.*

*Prop. 2. Repentance unto Life, ariseth from a true sense of Sin. Acts 2. 37. Now when they heard this, They were pricked at their Heart.*

*Prop. 3. Repentance, &c. ariseth from an apprehension of God's Mercy. Joel 2. 12, 13. Rent your Hearts, and not your Garments, and turn unto the Lord your God; for he is Gracious and Merciful, slow to Anger, and of great Kindness, and repenteth him of the Evil.*

*Prop. 4. By Repentance unto Life, a Sinner doth, with grief and hatred of his Sin, turn from it unto God. Jer. 31. 18, 19. Turn thou me, and I shall be turned; for thou art the Lord my God. Surely after I was turned, I repented; and after that I was instructed, I smote upon my Thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my Youth.*

*Prop. 5. Repentance unto Life, is accompanied with full purpose of, and endeavours after new Obedience. Psal. 119. 59. I thought on my Ways, and turned my Feet unto thy Testimonies.*

Q. Is Repentance a saving Grace, whereby a Sinner turneth from Sin to God? *Yes.* May there be Repentance unto Life without turning from Sin? *No.* Or without turning to God? *No.* Doth this Repentance arise from a true sense of Sin? *Yes.* And apprehension of God's Mercy? *Yes.* May we expect a true Repentance without these? *No.* Must there be a grief and hatred of Sin? *Yes.* And a purpose of, and endeavours after new Obedience? *Yes.* Doth he repent who doth not turn from Sin? *No.* Or who doth not grieve for Sin? *No.* Or who hates it not? Or who doth not purpose and endeavour after new Obedience? *No.*

Q. 88. *What are the outward Means, whereby Christ communiceth to us the Benefits of Redemption?*

A. The outward and ordinary Means, whereby Christ communiceth to us the Benefits of Redemption, are his Ordinances, especially the Word, Sacraments, and Prayer; all which are made effectual to the Elect for Salvation.

*Proof.* Acts 2. 41, 42, 46. 47. *Then they that gladly received his Word, were baptized. And they continued stedfastly in the Apostles Doctrine and Fellowship, and in breaking of Bread, and in Prayers.*

Q. Are God's Ordinances, the outward and ordinary Means whereby Christ communicates to us his Benefits? *Yes.* Especially the Word, Sacraments, and Prayer? *Yes.* Are all these made effectual to the Elect for Salvation? *Yes.* And to them only? *Yes.* Or to any not elected? *No.*

Q. 89. *How is the Word made effectual to Salvation?*

A. The Spirit of God maketh the Reading, but especially the Preaching of the Word, an effectual



effectual Means of convincing and converting Sinners, and of building them up in Holiness and Comfort, through Faith, unto Salvation.

*Prop. 1.* The Spirit of God maketh the Reading, but especially the Preaching of the Word, an effectual Means of convincing and converting Sinners. *Psal. 19. 7. The Law of the Lord is perfect, converting the Soul: The Testimony of the Lord is sure, making wise the simple.*

*Prop. 2.* The Spirit of God maketh the Word an effectual Means of building up Saints in Holiness and Comfort. *1 Thess. 1. 6. Ye became Followers of us, and of the Lord, having received the Word in much affection, and joy of the Holy Ghost.*

*Prop. 3.* The Spirit of God, by the Word, builds up the Saints through Faith unto Salvation. *Rom. 1. 16. I am not ashamed of the Gospel of Christ, for it is the Power of God to Salvation, to every one that believeth.*

*Q.* Is the Word an effectual Means of convincing and converting Sinners? *Yes.* And of building up Saints in Holiness and Comfort through Faith unto Salvation? *Yes.* Is the Reading of the Word useful to that End? *Yes.* And especially the Preaching of it? *Yes.* Doth the Spirit of God make the Word effectual for these Ends? *Yes.* Or is the Word sufficient, without the Spirit, for these Ends? *No.*

*Q. 90.* *How is the Word to be read and heard, that it may become effectual to Salvation?*

*A.* That the Word may become effectual to Salvation, we must attend thereunto with Diligence, Preparation, and Prayer, receive it with Faith and Love, lay it up in our Hearts, and practise it in our Lives.

*Prop. 1.* That the Word may become effectual to Salvation, we must attend thereunto with diligence, *Prov. 8. 34. Blessed is the Man that beareth me, watching daily at my Gates, waiting at the Posts of my Doors.*

*Prop. 2.* We must attend to the Word with Preparation. *1 Pet. 2. 1, 2. Laying aside all Malice and all Guile, and Hypocrisies,*

poorifies, and Envy, and all evil Speaking. As new-born Babes desire the sincere Milk of the Word, that ye may grow thereby.

Prop. 3. We must attend to the Word with Prayer. Psal. 119. 18. *Open thou mine Eyes, that I may behold wonderful things out of thy Law.*

Prop. 4. We must receive the Word with Faith. Heb. 4. 2. *The Word did not profit them, not being mixed with Faith in them that heard it.*

Prop. 5. We must receive the Word with Love. 2 Theff. 2. 10. *They received not the love of the Truth, that they might be saved.*

Prop. 6. We must lay up the Word in our Hearts. Psal. 119. 11. *Thy Word have I hid in my Heart.*

Prop. 7. We must practise the Word in our Lives. James 1. 25. *Who so looketh into the perfect Law of Liberty, and continueth therein, he being not a forgetful Hearer, but a Doer of the Work, this Man shall be blessed in his Deed.*

Q. Must the Word be read and heard with Diligence? Yes. And with Preparation? Yes. And with Prayer? Yes. Will any negligent reading or hearing the Word serve the turn? No. Must we receive the Word with Faith and Love? Yes. And lay it up in our Hearts? Yes. And practise it in our Lives? Yes. Is it sufficient to read or hear, tho' we do not lay it up in our Hearts? No. Or tho' we do not practise it in our Lives? No.

Q. 91. *How do the Sacraments become effectual Means of Salvation?*

A. The Sacraments become effectual Means of Salvation, not from any Virtue in them, or in him that doth administer them, but only by the Blessing of Christ, and the working of his Spirit in them that by Faith receive them.

Prop. 1. The Sacraments become effectual Means of Salvation, nor by any Virtue in them, or in him that doth administer them. 1 Cor. 3. 6. *Neither is he that planteth any thing, nor he that watereth.*

Prop. 2. The Sacraments become effectual Means of Salvation,

Salvation, only by the Blessing of Christ, and the working of his Spirit in them that by Faith receive them. 1 Pet. 3. 21. *Baptism doth now save us; not the putting away the filth of the Flesh, but the Answer of a good Conscience towards God, by the Resurrection of Jesus Christ.*

Q. Do the Sacraments become effectual Means of Salvation, by any Virtue in themselves? *No.* Or in him that doth administer them? *No.* Is it only by the Blessing of Christ, and the working of his Spirit? *Yes.* Are the Sacraments effectual to Salvation to all Men? *No.* Or only to them that by Faith receive them? *Yes.*

Q. 92. *What is a Sacrament?*

A. A Sacrament is an Holy Ordinance instituted by Christ, wherein, by sensible Signs, Christ, and the Benefits of the New Covenant are represented, sealed, and applied to Believers.

*Proof.* Gen. 17. 7, 9, 10. *This is my Covenant which ye shall keep between me and you, and thy Seed after thee. Every Man-child among you shall be circumcised.*

Q. Is a Sacrament an Holy Ordinance instituted by Christ? *Yes.* Or only of Man's Invention? *No.* Is there any use of sensible Signs therein? *Yes.* Are those Signs useles and empty things? *No.* Are Christ and his Benefits represented thereby? *Yes.* And sealed? *Yes.* and applied to Believers? *Yes.* Do they signify and seal only temporal Blessings? *No.* Do they Signify and seal spiritual and eternal Blessings? *Yes.*

Q. 93. *Which are the Sacraments of the New Testament?*

A. The Sacraments of the New Testament, are Baptism, and the Lord's Supper.

*Prop.* 1. Baptism is a Sacrament of the New Testament. Matth. 28. 19. *Go ye therefore and teach all Nations, baptizing them in the Name of the Father, &c.*

*Prop. 2. The Lord's Supper is a Sacrament of the New Testament. 1 Cor. 11. 23. I have received of the Lord, that which also I delivered unto you, that the Lord Jesus the same Night in which he was betrayed, took Bread, &c.*

*Q. Is Baptism a Sacrament of the New Testament? Yes. And the Lord's Supper? Yes. Are there any other Sacraments of the New Testament but these two? No. May Men institute any other Sacraments? No.*

*Q. 94. What is Baptism?*

*A. Baptism is a Sacrament wherein the washing with Water, in the Name of the Father, and of the Son, and of the Holy Ghost, doth signify, and seal our ingrafting into Christ and partaking of the Benefits of the Covenant of Grace, and our engagement to be the Lord's.*

*Prop. 1. Baptism is a Sacrament of washing with Water, in the Name of the Father, and of the Son, and of the Holy Ghost. Mat. 28. 19. Teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

*Prop. 2. Baptism doth signify and seal our engratting into Christ, and partaking of the Benefits of the Covenant of Grace. Rom. 6. 3. Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his Death.*

*Prop. 3. Baptism doth signify and Seal our Engagement to be the Lord's. Rom. 6. 4. We are buried with him by Baptism into Death, that like as Christ was raised from the Dead, even so we also should walk in newness of Life.*

*Q. Doth Baptism signify and seal our ingrafting into Christ? Yes. And our partaking of the Benefits of the Covenant of Grace? Yes. And our engagement to be the Lord's? Yes. Is this done by washing with Water, in the Name of the Father, &c? Yes.*

*Q. 95. To whom is Baptism to be administred?*

*A. Baptism is not to be administred to any that*

*Assemblies shorter Catechism.* 65

that are out of the visible Church, till they profess their Faith in Christ, and Obedience to him, but the Infants of such, as are Members of the Visible Church are to be baptized.

*Prop. 1.* Baptism is not to be administred to any that are out of the Visible Church, till they profess their Faith in Christ, and Obedience to him. Acts 2. 41. *Then they that gladly received the Word, were baptized.*

*Prop. 2.* The Infants of such as are Members of the Visible Church, are to be baptized. Gen. 17. 7, 9, 10. *I will establish my Covenant between me and thee, and thy Seed after thee in their Generations, for an everlasting Covenant, to be a God unto thee, and to thy Seed after thee. This is my Covenant, which ye shall keep between me and you, every Male Child among you shall be circumcised.* Acts 2. 38. *Repent and be baptized every one of you, for the Promise is unto you, and to your Children, and to all that are afar off, even as many as the Lord our God shall call.*

*Q.* Is Baptism to be administred to all Men, whether they be in the Visible Church or no? *No.* May not those that are out of the Visible Church be baptized, when they profess their Faith in Christ, and obedience to him? *Yes.* And not till then? *No.* Are the Infants of such as are members of the visible Church to be baptized? *Yes.* While they are Infants? *Yes.*

*Q. 96. What is the Lord's Supper?*

*A.* The Lord's Supper is a Sacrament wherein by giving and receiving Bread and Wine, according to Christ's appointment, his Death is shewed forth, and the worthy Receivers are, not after a corporal and carnal manner, but by Faith, made Partakers of his Body and Blood, with all his Benefits, to their Spiritual Nourishment and growth in Grace.

*Prop. 1.* The Lord's Supper is a Sacrament, wherein by giving and receiving Bread and Wine, according to Christ's

appointment, his Death is shewed forth. Luke 22. 19. He [*Jesus*] took Bread and gave thanks, and brake it, and gave unto them, saying, *This is my Body, which is given for you: this do in remembrance of me. Likewise also the Cup after supper, saying, This Cup is the New Testament in my Blood, which is shed for you.*

*Prop. 2.* The worthy Recievers of the Lord's Supper are, not after a corporal and carnal manner, but by Faith made partakers of his Body and Blood, with all his Benefits, to their spiritual nourishment and growth in Grace. 1 Cor. 10. 16. *The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? the Bread, which we break, is it not the Communion of the Body of Christ?*

*Q.* Was the Lord's Supper instituted by Christ? *Yes.* Is Christ's Death shewed forth by giving and receiving Bread and Wine according to Christ's appointment? *Yes.* Doth the Bread signify the Body of Christ? *Yes.* Doth the breaking of the Bread signify the Body of Christ broken for us? *Yes.* Doth the giving of the Bread signify the giving of Christ for us? *Yes.* And to us? *Yes.* Doth the Wine, distinct from the Bread, signify Christ's Blood shed for us? *Yes.* Do both signify whole Christ? *Yes.* Is it enough that Bread alone be given and received? *No.* Or Wine alone? *No.* Hath God appointed the giving and receiving both Bread and Wine? *Yes.* Do worthy Receivers partake of Christ's Body and Blood, with all his Benefits? *Yes.* Are they nourished spiritually thereby? *Yes.* And Is Growth in Grace promoted thereby? *Yes.* Do all that receive the Lord's Supper, thus partake of Christ? *No.* Or only worthy Receivers? *Yes.* Do they partake of Christ's Body and Blood after a corporal and carnal manner? *No.* Or by Faith? *Yes.*

*Q. 97.* *What is required to the worthy receiving of the Lord's Supper?*

*A.* It is required of them that would worthily partake of the Lord's Supper, that they examine themselves of their knowledge to discern

cern the Lord's Body, of their Faith to feed upon him, of their Repentance, Love, and new Obedience, lest coming unworthily, they eat and drink Judgment to themselves.

*Prop. 1.* It's required of them that would worthily partake of the Lord's Supper, that they examine themselves,

(1.) Of their knowledge to discern the Lord's Body. 1 Cor. 11. 28, 29. *Let a Man examine himself, and so let him eat of that Bread, and drink of that Cup. For he that eateth and drinketh unworthily, eateth and drinketh Damnation to himself, not discerning the Lord's Body.*

(2.) Of their Faith, to feed upon Christ. 2 Cor. 13. 5. *Examine your selves, whether ye be in the Faith.*

(3.) Of their Repentance. 1 Cor. 11. 31. *If we would judge our selves, we should not be judged.*

(4.) Of their Love. 1 Cor. 11. 18, 20. *When you come together in the Church, I hear there be Divisions among you :--- when ye come together therefore into one place, this is not to eat the Lord's Body.*

(5.) Of their new Obedience. 1 Cor. 5. 7, 8. *Let us keep the Feast not with old Leaven, neither with the Leaven of Malice and Wickedness, but with the unleavened Bread of Sincerity and Truth.*

*Prop. 2.* They that come unworthily to the Lord's Supper, eat and drink Judgment to themselves. 1 Cor. 11. 27. *Whosoever shall eat this Bread, or drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord.* v. 29. *He that eateth and drinketh unworthily, eateth and drinketh Damnation to himself.*

*Q.* Must they that partake of the Lord's Supper, examine themselves of their knowledge to discern the Lord's Body? *Yes.* Of their Faith to feed upon him? *Yes.* Of their Repentance? *Yes.* Of their Love to God? *Yes.* And to all the Sains? *Yes.* Of their new Obedience? *Yes.* Can they partake worthily that are ignorant? *No.* Or that do not repent and believe? *No.* Or that have no Love to God? *No.* That live in Malice, and Envy, and Strife with others? *No.* That love not their Neighbours as

themselves? *No.* Or that walk not in new Obedience? *No.* Is there any danger of coming unworthily? *Yes.* Do they that come unworthily, eat and drink Damnation to themselves? *Yes.* Is it because they are guilty of the Body and Blood of Christ? *Yes.*

**Q. 98. What is Prayer?**

**A.** Prayer is an offering up of our Desires to God, for things agreeable to his Will, in the Name of Christ, with confession of our Sins, and thankful acknowledgment of his Mercies.

*Prop. 1.* Prayer is an offering up of our Desires to God. *Psal. 62. 8. Pour out your Hearts before him.*

*Prop. 2.* We are to pray only for things agreeable to God's Will. *1 John 5. 14. This is the confidence that we have in him, that if we ask any thing according to his Will, he heareth us.*

*Prop. 3.* We must pray only in the Name of Christ, *John 16. 23. Whatsoever ye shall ask the Father in my Name, he will give it you.*

*Prop. 4.* Prayer is to be made with confession of Sins. *Dan. 9. 4. I prayed unto the Lord my God, and made my confession.*

*Prop. 5.* Prayer is to be made with a thankful acknowledgment of God's Mercies. *Phil. 4. 6. In every thing by Prayer and Supplication, and Thanksgiving, let your Requests be made known unto God.*

**Q.** Is repeating or reading some words, without affection and understanding, a right performance of Prayer? *No.* Is Prayer an offering up of our Hearts Desires unto God? *Yes.* May we pray for every thing? *No.* Only for things agreeable to God's Will? *Yes.* Must we pray to none but God? *No.* Not to Saints or Angels? *No.* Not to the Virgin Mary? *No.* Nor to Images? *No.* Must we pray in Christ's Name? *Yes.* And only in his Name? *Yes.* Must we trust in Christ, and none else, for making our Prayers accepted? *Yes.* May we pray in the Name of any other? *No.*

Or



*Assemblies shorter Catechism.* 69

Or for things sinful? *No.* Must we confess our Sins in our Prayers? *Yes.* And thankfully acknowledge God's Mercies? *Yes.* Will not God accept us if we pray in our own Name? *No.* Or without Faith in the Name of Christ? *No.* Or for things sinful? *No.*

*Q. 99. What Rule bath God given for our direction in Prayer?*

*A.* The whole Word of God is of use to direct us in Prayer, but the special Rule of Direction is, that form of Prayer which Christ taught his Disciples, commonly called the *Lord's Prayer.*

*Prop. 1.* The whole Word of God is of use to direct us in Prayer. 1 John 5. 14. *If we ask any thing according to his Will, he beareth us.*

*Prop. 2.* The special Rule of direction in Prayer, is that Form of Prayer which Christ taught his Disciples, commonly called the *Lord's Prayer.* Match. 6. 9. *After this manner therefore pray ye, Our Father, &c.* Luke 11. 2. *When ye pray, say, Our Father, &c.*

*Q.* Is the whole Word of God of use to direct us in Prayer? *Yes.* Is the Lord's Prayer a more special Rule of direction? *Yes.*

*Q. 100. What doth the Preface of the Lord's Prayer teach us?*

*A.* The Preface of the Lord's Prayer, which is, [*Our Father which art in Heaven*] teacheth us to draw near to God, with all holy Reverence and Confidence, as Children to a Father able and ready to help us; and that we should pray with, and for others.

*Prop. 1.* We must draw near to our Father which is in Heaven, with all holy Reverence, in Prayer. Psal. 89. 6, 7. *Who in the Heaven can be compared unto the Lord?—God is greatly to be feared in the Assembly of the Saints; and to be had in Reverence of all them that are about him.* F 5 *Prop. 2.*

*Prop. 2.* In Prayer we must draw near to our Heavenly Father with all holy Confidence. Rom. 8. 15. *Ye have received the Spirit of Adoption, whereby we cry, Abba, Father.*

*Prop. 3.* In Prayer we must draw near to God, as Children to a Father, able and ready to help us. Luke 11. 13. *If ye being evil, know how to give good Gifts to your Children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?*

*Prop. 4.* We must pray with, and for others. Acts 12. 5. *Peter was kept in Prison, but Prayer was made without ceasing of the Church unto God for him.* 1 Tim. 2. 1; 2. *I exhort therefore, that first of all, Supplications, Prayers, Intercessions, and giving of Thanks be made for all Men, for Kings, and for all that are in Authority.* Ephes. 6. 18.

*Q.* Do these words [*Our Father which art in Heaven*] teach us to draw near to God with all holy Reverence? *Yes.* And Confidence? *Yes.* As Children to a Father? *Yes.* That is able to help us? *Yes.* And ready to help us? *Yes.* May we pray irreverently? *No.* Or distrustfully? *No.* Or doubting of God's Power to help us? *No.* Or of his readiness to help us? *No.* Do they teach us to pray with others? *Yes.* And for others? *Yes.*

*Q. 101.* What do we pray for in the first Petition?

*A.* In the first Petition, which is, [*Hallowed be thy Name*] we pray, that God would enable us, and others, to glorify him in all that whereby he maketh himself known, and that he would dispose of all things to his own Glory.

*Prop. 1.* In the first Petition we pray, that God would enable us and others, to glorify him in all that whereby he makes himself known. Psal. 67. 2, 3. *God be merciful to us, and bless us, and cause his Face to shine upon us. That thy Way may be known upon Earth, thy saving Health among all Nations. Let the People praise thee, O God, let all the People praise thee.*

*Prop. 2.*

*Prop. 2.* In the first Petition we pray, that God would dispose of all things to his own Glory. Rom. 11. 36. *For, of him, and through him, and to him, are all Things to whom be Glory for ever. Amen.*

*Q.* Do we pray in these words, [*Hallowed be thy Name*] that God would enable us, and others, to glorify him in all that whereby he maketh himself known? *Yes.* In his Titles, Attributes, Ordinances, Word, Works? *Yes.* And that he would dispose all things for his own Glory? *Yes.* May we be regardless of his Glory? *No.*

*Q. 102.* *What do we pray for in the second Petition?*

*A.* In the second Petition, which is, [*Thy Kingdom come*] we pray, that Satan's Kingdom may be destroyed, and that the Kingdom of Grace may be advanced, our selves and others brought into it, and kept in it; and that the Kingdom of Glory may be hastned.

*Prop. 1.* In the second petition, we pray that Satan's Kingdom may be destroyed. Psal. 68. 1. *Let God arise, and his Enemies be scattered; let them also that hate him, flee before him.*

*Prop. 2.* We are to pray, that the Kingdom of Grace may be advanced. Psal. 51. 18. *Do good in thy good pleasure, unto Zion; build thou the Walls of Jerusalem.*

*Prop. 3.* We are to pray, that our selves and others may be brought into the Kingdom of Grace, and kept in it. 2 Thess. 3. 1. *Pray for us, that the Word of the Lord may have free course, and be glorified, as it is with you.*

*Prop. 4.* We are to pray that the Kingdom of Glory may be hastned. Rev. 22. 20. *Suerely I come quickly. Even so, come, Lord Jesus.*

*Q.* Do we pray in these words, [*Thy Kingdom come*] that Satan's Kingdom may be destroyed? *Yes.* May Satan's Kingdom, and God's Kingdom, stand together? *No.* Do we pray that the Kingdom of Grace may be advanced?

*Yes.*

*Yes.* That our selves and others may be brought into it, and kept in it? *Yes.* That the Kingdom of Glory may be hastened? *Yes.*

*Q.* 103. *What do we pray for in the third Petition?*

*A.* In the third Petition, which is, [*Thy Will be done on Earth, as it is in Heaven*] we pray that God, by his Grace, would make us able, and willing to know, obey, and submit to his Will in all things, as the Angels do in Heaven.

*Prop.* 1. In the third Petition, we pray, that God, by his Grace, would make us able and willing to know his Will in all things. *Psal.* 119. 34. *Give me understanding, and I shall keep thy Law; yea, I shall observe it with my whole Heart.*

*Prop.* 2. In the third Petition we pray, that God by his Grace would make us able and willing to obey his Will in all things. *Psal.* 119. 35. *Make me to go in the Path of thy Commandments, for therein do I delight; incline my Heart to thy Testimonies.*

*Prop.* 3. In the third Petition we pray, that God by his Grace would make us able and willing to submit to his Will in all things. *Acts* 21. 14. *When he would not be persuaded, we ceased, saying, The Will of the Lord be done.* *Mat.* 26. 39. *Jesus prayed saying, O my Father, if it be possible, let this Cup pass from me: Nevertheless, not as I will, but as thou wilt.*

*Prop.* 4. In the third Petition we pray, that God by his Grace would make us able and willing to know, obey, and submit to his Will in all things, as the Angels do in Heaven. *Psal.* 103. 20. *Bless the Lord, ye his Angels, that do his Commandments; hearkning to the Voice of his Word. Bless the Lord, all ye his Hosts. Ye Ministers of his that do his Pleasure.*

*Q.* Do we pray in these words, [*Thy Will be done on Earth as it is in Heaven*] that God by his Grace would make

make us able and willing to know his Will? *Yes.* And to obey it? *Yes.* And to submit to it? *Yes.* And that in all things? *Yes.* As the Angels do in Heaven? *Yes.* May we in some things disobey God's Will? *No.* Or, grudge at it? *No.* Or, prefer our own Wills before it? *No.* Must we know and obey, and submit to it in all Things? *Yes.* Must we deny our selves, and die for his Sake when God calls us thereunto? *Yes.* Are we able of our selves to know, or obey, or submit to God's Will? *No.* Are we made able by his Grace only? *Yes.*

*Q. 104. What do we pray for in the fourth Petition?*

*A.* In the fourth Petition, which is, [*Give us this day our daily Bread*] we pray, that of God's free Gift we may receive a competent Portion of the good Things of this Life, and enjoy his Blessing with them.

*Prop. 1.* In the fourth Petition we pray, that of God's free Gift we may receive a competent portion of the good Things of this Life. Prov. 30. 8, 9. *Give me neither Poverty, nor Riches. Feed me with Food convenient for me.*

*Prop. 2.* In the fourth Petition we pray, that we may enjoy God's Blessing, with the good Things of this Life. Psal. 90. 17. *Let the Beauty of the Lord our God be upon us, and establish the Work of our Hands upon us; the Work of our Hands establish thou it.*

*Q.* Do we Pray in these words, [*Give us this day our daily Bread*] That we may receive a competent Portion of the good Things of this Life? *Yes.* And the Blessing of God therewith? *Yes.* And both these of God's free Gift? *Yes.* Can we procure them by our own industry? *No.* Can we deserve them to be given to us? *No.* Or blessed to us? *No.* Can the good Things of this Life do us good of themselves without God's Blessing? *No.* Is it God that blebseth all good Things unto us? *Yes.*

*Q. 105. What do we pray for in the fifth Petition?*

*A.* In the fifth Petition, which is, [*And forgive us our Debts, as we forgive our Debtors*] we pray that God, for Christ's sake, would freely pardon all our Sins; which we are the rather encouraged to ask, because by his Grace we are enabled from the Heart to forgive others.

*Prop. 1.* In the fifth Petition we pray, that God, for Christ's sake, would freely pardon all our Sins. *Psal. 51. 1. Have mercy upon me, O God, according to thy loving-kindness, according to the multitude of thy tender Mercies blot out my Transgression.*

*Prop. 2.* We are the rather encouraged to ask of God the free Pardon of all our Sins, because by his Grace we are enabled from the Heart to forgive others. *Mat. 6. 14. If ye forgive Men their Trespases, your Heavenly Father will also forgive you. v. 15. But if ye forgive not Men their Trespases, neither will your Father forgive your Trespases.*

*Q.* Do we pray in these words [*Forgive us our Debts, as we forgive our Debtors*] that God for Christ's sake, would freely pardon all our Sins? *Yes.* Are we by our Sins become Debtors to God's Justice? *Yes.* Can we pay our own Debt, and so satisfy God's Justice our Selves? *No.* Doth God pardon all our Sins for our sakes? *No.* For Christ's sake? *Yes.* And that freely for Christ's sake? *Yes.* Doth God expect that we who pray for pardon of all our Sins freely for Christ's sake, should heartily forgive others? *Yes.* Is it enough to forgive others in Word only? *No.* Or in pretence? *No.* Must God enable us by his Grace to forgive others? *Yes.* Can we do it of our selves? *No.* Is it any encouragement to ask God to forgive us, when we are enabled by God's Grace to forgive others? *Yes.* Will God forgive our Debts, if we forgive not our Debtors? *No.*

*Q. 106. What do we pray for in the sixth Petition?*

*A.* In the sixth Petition which is, [*And lead us not into Temptation, but deliver us from Evil,*]

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we pray, that God would either keep us from being tempted to Sin, or support and deliver us when we are tempted.

*Prop. 1.* In the sixth Petition we pray, that God would keep us from being tempted to Sin. Mat. 26. 41. *Pray that ye enter not into Temptation.*

*Prop. 2.* In the sixth Petition we pray, that God would support and deliver us when we are tempted. 2 Cor. 12. 8. *For this thing I besought the Lord thrice, that it might depart from me.*

*Q.* Do we pray in these words, [*Lead us not into Temptation, but deliver us from Evil*] That God would keep us from being tempted to Sin? *Yes.* Or at least support and deliver us when we are tempted? *Yes.* Are God's Children in danger to be tempted as well as others? *Yes.* Are we able of our selves to avoid a Temptation? *No.* Or by our own strength to stand or support our selves in Temptation? *No.* Or deliver our selves from Temptation? *No.* Is none able to support and deliver us but God alone? *No.*

*Q. 107.* *What doth the conclusion of the Lord's Prayer teach us?*

*A.* The conclusion of the Lord's Prayer, which is, [*For thine is the Kingdom, and the Power, and the Glory for ever. Amen.*] teacheth us to take our encouragement in Prayers from God only; and in our Prayers to praise him, ascribing Kingdom, Power, and Glory to him, and in testimony of our desire, and assurance to be heard, we say, *Amen.*

*Prop. 1.* The conclusion of the Lord's Prayer teacheth us to take our encouragement in Prayer from God only. Dan. 9. 18. 19. *We do not present our Supplications before thee for our Righteousness, but for thy great Mercies. O Lord, hearken, and do, defer not, for thine own sake, O my God.*

*Prop. 2.* In our Prayers we are to praise God, ascribing  
G 2
Kingdom

Kingdom, power and Glory to him. 1 Chron. 29. 11. *Thine, O Lord, is the Greatness, and the Power, and the Glory, and the Victory, and the Majesty. For all that is in Heaven and Earth is thine. Now therefore, O God, we thank thee, and praise thy glorious Name.*

*Prop. 3.* In testimony of our desire, and assurance to be heard in Prayer, we say, *Amen.* Revel. 22. 20. *Amen. Even so, come Lord Jesus.*

*Q.* Do these words [*For thine is the Kingdom, and the Power, and the Glory, for Ever, Amen*] teach us to take our encouragement in Prayer from God only? *Yes.* Can we have sufficient encouragement from our Selves? *No.* Or from any other Creature? *No.* Are we in our Prayers to praise God? *Yes.* Ascribing to him the Kingdom, or absolute Sovereignty over all Things? *Yes.* And infinite Power to do all Things? *Yes.* And infinite Glory and Majesty above all Things? *Yes.* Is any Creature exempted from his Authority? *No.* Is any Thing too hard for him? *No.* Is any Creature equal with God? *No.* Do we say *Amen*, in testimony of our desire and assurance to be heard? *Yes.*

The



## The Ten Commandments.

### *Exodus XX.*

**G**OD spake all these words, saying, I am the LORD thy God, which have brought thee out of the Land of Egypt, out of the House of Bondage.

I. Thou shalt have no other Gods before me.

II. Thou shalt not make unto thee any graven Image, or any likeness of *any thing* that *is* in Heaven above, or that *is* in the Earth beneath, or that *is* in the Water under the Earth. Thou shalt not bow down thy self to them, nor serve them: for I, the Lord thy God, am a jealous God, visiting the Iniquity of the Fathers upon the Children, unto the third and fourth Generation of them that hate me; and shewing Mercy unto thousands of them that love me, and keep my Commandments.

III. Thou shalt not take the Name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his Name in vain.

IV. Remember the Sabbath-day, to keep it Holy. Six days shalt thou labour, and do all thy Work. But the seventh day *is* the Sabbath of the LORD thy God; *in it* thou shalt not do any Work, thou, nor thy Son, nor thy Daughter, thy Man-servant, nor thy Maid-servant, nor thy Cattel, nor thy Stranger that *is* within thy Gates. For *in six* days the LORD made Heaven and Earth, the Sea, and all that in them *is*, and rested the seventh Day: wherefore the LORD blessed the Sabbath-day, and hallowed it.

V. Honour thy Father and thy Mother; that thy days may be long upon the Land which the LORD thy God giveth thee.

VI. Thou shalt not Kill.

VII. Thou shalt not commit Adultery.

VIII. Thou shalt not Steal.

IX. Thou shalt not bear false Witness against thy Neighbour.

X. Thou shalt covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Man-servant, nor his Maid-servant, nor his Ox, nor his Ass, nor any thing that is thy Neighbour's.

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## The LORD's Prayer.

*Matthew VI.*

**O**UR Father which art in Heaven, hallowed be Name. Thy Kingdom come. Thy Will be done on Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Debts, as we forgive our Debtors. And lead us not into Temptation, but deliver us from Evil : For thine is the Kingdom, and the Power, and the Glory, for ever. *Amen.*

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## The C R E E D.

**I** Believe in God the Father Almighty, Maker of Heaven and Earth : And in Jesus Christ, his Only Son, our Lord ; which was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried ; he descended into *\* Hell* ; the third day he arose again from the Dead ; he ascended into heaven, and sitteth on the right Hand of God the Father Almighty ; from thence he shall come to judge the Quick and the Dead. I believe in the Holy Ghost ; the Holy Catholick Church ; the Communion of Saints ; the Forgiveness of Sins ; the Resurrection of the Body ; and the Life Everlasting. *Amen.*

**F I N I S.**

## A short View of Divinity, or Summary of the Assemblies CATECHISM;

**S**hewing, 1. what is Man's chief End. 2. The way to it.  
 I. Man's chief End, is either, 1. The chief End of Intention, what he ought to aim at above all things, as the Scope of his Life and Actions, that is, to glorify God. Or, 2. Man's chief End of Fruition, his chiefest Good and Happiness; and that is, to enjoy God forever.

II. The Way to attain this chief End, is by the holy Scriptures. The Scriptures principally teach, 1. What Man is to believe. 2. What God requires Man to do. 3. What Man may, and ought to ask of God, and pray for. The Scriptures are, a Rule of Faith, a Rule of Life and manners, a Rule of Prayer.

I. The Scriptures teach what Man is bound to believe. 1. Concerning God, 2. Concerning himself.

1. Concerning God, Man is to believe, 1. What God is in his Essence or Being, and Attributes. 2. What he is in Relation to himself, as the Essence subsisteth in three Persons; the Father, the Son, the Holy Ghost. 3. What God is in Relation to his Creatures, in general, and to Man in special, of whom the Scriptures principally speak. God is to be considered in reference to Man, 1. As Creator. 2. Preserver. 3. Governor. 4. Redeemer. 5. Benefactor and gracious Rewarder. 2. Man is to be considered, as 1. a Creature, 2. as a defective, needy, insufficient Creature, and sinful. 3. As under Government, as a Subject governed by Law, and Covenant. 4. As redeemed; under which consider, 1. Man's Sin. 2. Man's Misery. 3. Man's Inability to recover or restore himself. Concerning our Redemption, Note, 1. The way, by which, by a Covenant of Grace. 2. The Person, by whom, our Lord Jesus Christ. Concerning this Redeemer, observe, 1. who, and what he is. 2. His Office in general, a Mediator. A Mediator in three Offices: 1. A Prophet. 2. a Priest. 3. a

## 80 *A short View of Divinity, &c.*

King, in a twofold State, of Humiliation and Exaltation. 3. The Application of Redemption by the Holy Spirit. The Redemption is applied in effectual Calling. They who are called, are justified, sanctified, and adopted. And these are partakers of great Benefits from Christ, in this Life, at Death, after Death, at the Resurrection, and in Heaven for ever.

II. The Scriptures teach what Man is obliged to do, to please and glorify God; and that is Obedience to the moral Law; which Law shews what we ought to do, and what we ought not to do. But Man hath transgressed this Law, and is fallen under the Wrath and Curse of God. The Scriptures further teach what is to be done to escape the Wrath of God; which is, 1. Faith in Jesus Christ. 2. Repentance to Life, towards God. 3. A diligent Use of means, which are, 1. The Words heard and read. 2. The Sacraments, Baptism, and the Supper of the Lord. 3. Prayer.

III. What Man ought to pray for, taught generally in the Scriptures; particularly in the Lord's Prayer. The Sum of all is, our highest End and the way to it: the way to it is by Faith in Jesus Christ (with its adjunct Repentance) which we are taught in our Creed. 2. By Love and Obedience, the Sum of the Commandments. 3. By Invocation, taught by our Saviour.

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*A Form,*

*A Form, or Pattern of Prayer, drawn out  
of the Assemblies Catechism.*

SECT. II. **O** God, who, art a Spirit, Infinite, Eternal, Unchangeable, in thy Being, in thy Wisdom, Power, Holiness, Justice, Goodness and Truth. Although we are not fit to come into thy glorious Presence, being both unlike thee, dark and foolish, impotent and unclean, guilty and corrupt, thou art graciously pleased to command us to draw nigh unto thee, and to seek thy Face, in the Name of the Lord *Jesus Christ*, our Advocate, in whom thou art well pleased. For thine infinite Mercies, and for thy Goodness sake, be nigh unto us by thy *Holy Spirit*, through *Jesus Christ*. According to the multitude of thy tender Mercies, be merciful unto us, and blot out all our Iniquities.

We humbly confess and bewail, that the Covenant being made with *Adam*, for himself, and his Posterity, we who descend from him by ordinary Generation, sinned in him, and fell with him: And now (O Lord, most holy and just!) we are guilty before thee; we have lost Original Righteousness, and our whole Nature is corrupted; whereby we are apt and prone to all manner of actual Transgressions, which proceed from this our Original Sin.

We acknowledge, that for our Sin, we are justly deprived of Communion with thee, and fallen under thy Wrath and Curse, and made liable to all the Miseries of this Life, to Death it self, and to the Pains of Hell, for ever. Oh! we have daily broken thy Commandments, in Thought, Word and Deed, and our Sins are very heinous in thy Sight, because of many Aggravations.

## 82 *A Form, or Pattern of Prayer,*

*A large  
Confession  
of Sin.*

Holy Lord ! our Nature is so corrupted and degenerate, that we have, by acting according to it, transgressed all thy holy Commandments. Oh ! we have not loved thee with all our Heart , with all our Soul , and with all our Mind: We have not loved our selves as we ought, nor our Neighbour as our selves. We are bound to keep all thy Commandments, because thou art the Lord our God, and Redeemer. But Oh ! we have not known thee, nor acknowledged thee, the only true God, and our God, nor worshipped and glorified thee accordingly. As we have confessed thee with our Mouths, so in our Works we have denied thee: We have not worshipped and glorified thee as the only true God , as God (infinitely blessed and glorious;) but have robbed thee, and given that to others, which is due to thee alone; and have not considered in our Hearts, that thou (who hatest Iniquity) seest all things, takest notice of, and art much displeased with such Transgressions.

We have not received, observed and kept pure and entire all such religious Worship and Ordinances as thou hast appointed in thy Word; nor have considered thy Sovereignty over us , Propriety in us , and the Zeal which thou hast to thine own Worship.

We have not holily and reverently used thy Names, Titles, Attributes, Ordinances, Word and Works; but have often prophaned the things whereby thou hast made thy self known; neither have we laid to heart, that though the Breakers of this Commandment may escape punishment from Men, yet thou, the Lord our God, wilt not suffer them to escape thy righteous Judgments.

Glorious and holy Lord ! We have not kept holy to thee such set Times as thou hast appointed, not that one whole Day in seven which is our Christian Sabbath; We have not sanctified it , by an holy Resting all that Day, from such worldly Employments and Recreations as are lawful on other Days, and by spending the whole time in the publick and private Exercises of thy Worship, or only in the Works of (meer) Necessity and Mercy: but on the contrary,

contrary, we have sinned by the Omission, or careless Performance of the Duties required, by often prophaning the Day by Idleness, or that which is in it self sinful, and by unnecessary thoughts, Words and Works, about worldly Employments, or Recreations.

And we have not, as we should, considered thy merciful allowing us six Days for our worldly Employments, thy challenging a special Propriety in the Sabbath-day, thine own Example, and thy blessing of it; all which should have moved us to keep it holy.

Thus have we sinned against thine infinite, glorious Majesty: (We have sinned against Heaven, and against thee.) To these great Offences against thee, the Lord our God, we have added many Sins against our Neighbour also: We have not only failed in performing the Duty which we owe to every one, in their several places and relations, but have (often, and many ways) done contrary thereunto: We have sinned in not preserving the Honour, in not performing the Duties belonging to every one, in their several Places and relations; as Superiors, Inferiours and Equals; but have neglected or done many things against the Honour and Duty belonging to every one, in their several places and relations.

We have not been so careful and charitable as we ought, to do whatsoever tendeth to the Preservation of our own, and our Neighbour's Life; of our own, and our Neighbour's Chastity, in Heart, Speech and Behaviour; but have sinned by unchaste Thoughts, or Speeches, or Actions. We have not studied to procure and further the Wealth, and outward Estate of our selves, and Neighbour; but have often hindred both. We have not laboured to maintain and promote Truth between Man Man, and of our own, or our Neighbour's good Name; but have either by Imprudence, Inconsiderateness, Want of Zeal, Credulity, or some corrupt Affection) spoken, or entertained what is prejudicial to Truth, and injurious to our own, and our Neighbour's good Name.

O Lord, we have not been fully contented with our own Condition nor have (always) had a right and charitable

## 84 *A Form, or Pattern of Prayer,*

ble frame of Spirit towards our Neighbour, and all that is his; but have been subject to Discontentment, to envy or grieve at the Good of our Neighbour, and to many inordinate Motions and Affections.

For these our manifold Iniquities, Transgressions and Sins; yea, for the least of them, we deserve thy Wrath and Curse, both in this Life, and that which is to come; but for *Jesus Christ's* sake, have Mercy upon us.

O Lord, thou hast been pleased, out of thy meer good Pleasure, to decree to bring thine Elect out of the State of Sin and Misery, by the Lord *Jesus Christ*, the only Redeemer. He was graciously pleased to humble himself to the Death of the Cross, to satisfy thy divine Justice, to reconcile us to thee; and now he ever liveth making Intercession for poor Sinners.

O thou, the Father of our Lord *Jesus Christ* (the Father of Mercies, and the God of all Grace,) for the sake of thine Eternal and Beloved Son, have Mercy upon us, and apply to us, by thy Holy Spirit, the Redemption purchased by Christ, by working ~~Faith~~ in us, and thereby uniting us to him. \* We humbly pray thee, convince us of our Sin and Misery, enlighten our Minds in the Knowledge of Christ, renew our Will, and persuade and enable us to embrace *Jesus Christ*, freely offered to us in the Gospel.

Oh, that thou wouldst justify us freely by thy Grace, and pardon all our Sins, and accept of us as righteous in thy sight, only for the Righteousness of *Jesus Christ*, imputed to us. Oh, that thou wouldst receive us (who are, by Nature, Children of Wrath) into the number of, and give us a right to all the Privileges of the Sons of God.

Gracious Father, by the mighty working of the Spirit of Sanctification, renew us in our whole Man, after thine own Image; and ~~enable us more~~ and more to die to Sin, and to live unto Righteousness.

*Supplication, or offering up our Requests in the Name of Christ.*

\* *For Effectual Calling.*

*For Justification.*

*For Adoption.*

*For Sanctification.*



And being justified, sanctified and adopted, we beseech thee, vouchsafe us Assurance of thy Love, Peace of Conscience, Joy in the Holy Ghost, Increase of Grace, and Perseverance therein unto the End.

*For the Benefits which accompany, or flow*

*from Justification, &c.*

And when we come to our End, we humbly pray thee, at our Death, to make us perfect in Holiness, to bring us immediately unto Glory; and let our Bodies, being still united to Christ, rest in their Graves till the Resurrection. At the Resurrection, we pray thee to raise us up in Glory; openly to acknowledge us, and acquit us in the Day of Judgment; and to make us perfectly blessed in the full Enjoyment of thee (our God) to all Eternity.

And, Gracious and blessed Lord, since thou hast appointed Ways and Means, by which we may attain these Blessings, we humbly intreat thee to work in us Faith in our Lord Jesus Christ, and Repentance unto Life; and to make us diligent in the use of all outward

*For Grace, and a Blessing upon the Means of Grace.*

Means, whereby Jesus Christ doth communicate to us the Benefits of our Redemption. We beseech thee, by thy Holy Spirit, to make the Reading and Preaching of thy Word, an effectual Means of convincing and converting Sinners, and building up us, and others, in Holiness and Comfort, through Faith unto Salvation. We pray thee, teach us to attend to thy Word with Diligence and Preparation, and to receive it with Faith and Love? to lay it up in our Hearts, and practise it in our Lives.

Continue to thy Church thy holy Institutions and Sacraments. Bless the one to be a Sign and Seal of our Engrafting into Christ, and partaking of the Benefits of the Covenant of Grace, and to engage us to be the Lord's. Bless the other also, that by Faith the worthy Receivers of it may be Partakers of the Body and Blood of Christ, with all his Benefits, to our spiritual Nourishment, and Growth in Grace.

H

O Lord,

*For all Men, and for our Mercies.* O Lord, thou hast commanded us to pray for all Men; We beseech thee to grant unto the King, and all our Superiors, the Spirit of Wisdom and Grace, to perform the Duties of their several places: Help them so to rule, that our Lives, Chastity, Wealth and outward Estate, that our Good Names, and Truth between Man and Man, may be secured, maintained and promoted; (that under them we may lead peaceable and quiet Lives in all Godliness and Honesty.) Grant that, in all our Conversation among Men, we may behave our selves humbly, reverently and obediently towards our Superiors; and may live in Peace, neither doing Violence to the Life of our Neighbours, nor suffering from them: That we may live soberly chaste, honestly; not hindring, but furthering the Good Estate of each other; promoting of Truth, and the good Name and Repute (without slandering, or reproaching,) not witnessing falsely against one another; learning to be contented with our own Condition, without Envy, or Grief at each other's Good; and suppressing all inordinate Motions and Affections contrary thereunto.

*Against our bodily and spiritual Enemies.* O thou (who hast all Power both in Heaven, and in Earth) be graciously pleased to exercise thy Sovereign, Kingly Office, in subduing us wholly to thy self; in ruling and defending us; in restraining and conquering all thine, and our Enemies (both within us, and without us: Sin, Satan, and the World; and make us more than Conquerors over all, even our last Enemy, Death.)

*For the Calling and Conversion of the Elect, &c.* Gracious Lord, who of thy meer good Pleasure, didst elect some of the Posterity of fallen Man, and enteredst into a Covenant of Grace, to bring them out of the State of Sin and Misery, and to bring them into an Estate of Salvation by *Jesus Christ*; be pleased, according to the Riches of thy Grace, to make known the *Lord Jesus Christ*, the only Redeemer, in all his Offices,

Offices, to the World. Reveal by thy Word and Spirit, thy Will for the Salvation of poor Sinners; and cause thy Word to be preached, read and heard, that it may be effectual to convince and convert Sinners, and to build them up in Holiness and Comfort through Faith unto Salvation.

O Lord, (who hast Compassion on the Ignorant, and of them who go out of the way;) who hast, by thy Holy Spirit, made the Reading, but especially the Preaching of thy Word, an effectual Means of convincing and converting Sinners, and of building them up in Holiness and Comfort, through Faith unto Salvation; be pleased, for Christ's sake, to prepare our Hearts, that we may attend to thy Word, and receive it (*as new-born Babies*) by Faith and Love, and lay it up in our Hearts, and practise it in our Lives. *Before you go to the Word.* 1 Pet. 2. 1.

Most holy, wise and merciful Lord God; when all Mankind was fallen into an Estate of Sin and Misery, it pleased thee to enter into a Covenant of Grace, to bring thy People out of that sinful and miserable Condition, into an Estate of Salvation, by thy beloved Son, the only Redeemer; thou art graciously pleased to teach us, convince, convert, build up, and comfort us by thy Word; and for our furtherance in Faith, Holiness and Comfort, to represent to us *Jesus Christ*, and all the Benefits of the New Covenant, by sensible signs, (the Bread and Wine broken, poured out, given, and received;) and not only to represent Christ to us, but also to seal and apply him, and the Benefits of the New Covenant. Be thou pleased, by thy Spirit of Grace, to help us to receive the Bread and Wine, according to thy divine Appointment, that we may receive them worthily, and be Partakers, by Faith, of his Body and Blood, with all his Benefits, to our spiritual Nourishment, and Growth in Grace. We pray thee, help us to examine our selves, and so let us eat: Oh, let us not eat and drink unworthily,

## 88 *A Form, or Pattern of Prayer,*

not discerning the Lord's Body; but give us a clear and saving Knowledge to discern the Lord's Body, a lively Faith to feed upon him, a renewed Repentance to Life, a pure and fervent Love; and quicken us to walk in new Obedience to all thy Commandments. Oh, help us to remember him, and shew forth his Death (both by our Profession, and holy Conversation) till he come again.

O Lord our God, who hast commanded  
*For the* us to remember to keep holy the Sabbath  
*Lord's* day; for Jesus his sake, forgive us our great  
*Day.* Forgetfulness, both in preparing for it, and  
 performing the Duties of it. Thou hast

been very merciful to us, in allowing us six Days for our own Employments: Thou hast strictly enjoined us to sanctifie this whole Day; and to move us thereunto, thou hast set before us thine own Example (both of finishing all thy Works in six Days, and resting the seventh;) and hast blessed the Day, and sanctified it: Yet we have not considered, nor regarded these Reasons annexed to this thy holy Commandment, to perswade and quicken us to this great and holy Duty. Pardon us, O Lord, accord-

ing to the Riches of thy Grace, this our  
*In read-* Transgression; and seeing thou givest us  
*ing, bear-* hopes of enjoying another Sabbath, we be-  
*ing, sing-* seech thee, help us by thy Holy Spirit to  
*ing Psalms,* sanctifie this Sabbath, by an holy Resting all  
*Meditati-* this Day, even from such worldly Employ-  
*on, Prayer,* ments and Retirements as are lawful on other  
*Confe-* Days; and to spend the whole time in the  
*rence.* publick and private Exercises of thy Worship,

except so much as is to be taken up in the Works of Necessity and Mercy (which thou shalt call us to :) And keep us, by thy Grace, from the Omission, or careless Performance of the Duties required; from prophaning the Day by Idleness, or any thing in it self sinful; or by unnecessary Thoughts, Words, or Works, about our worldly Employments or Recreations. And bless the whole Day to us.

Most holy, the All-wise, and Almighty Lord God;  
 who

who doſt by thy moſt holy, wiſe and powerful Providence preſerve and govern all thy Creatures, and all their Actions; we do moſt earneſtly beſeech thee to give us thy Holy Spirit, to preſerve our Souls from Sin and Temptations, to govern our Thoughts, Wills, Affections, our Words and Actions, that they may be holy. Over-rule our vain, ſinful Thoughts, Imaginations, Deſigns, Purpoſes, Motions and Affections to Evil. Raiſe in us Holineſs of Deſign in our Converſation; that we may aim at thy Glory. Give us Wiſdom and Diſcretion to order all our Affairs according to thy Laws: Give us Ability and Strength, that by thy Power we may carry on all the Affairs and Works of our particular Calling; preſerve us by thy Power therein from our Enemies, and from all Harm and Danger. We humbly commit our ſelves to thy holy, wiſe and powerful Providence; we deſire thy Grace to depend thereupon, and to aſcribe the Glory of all our Succeſs to thy Bleſſing. Let us ſee and acknowledge thee in whatſoever ſhall come to paſs this Day; for all things are by thee, and through thee, and for thee; to whom be Glory for ever.

O Lord, who haſt created the Evening, and the Morning; and haſt, by thy great Wiſdom, ordained the Night for Reſt, and that part of our Time on Earth ſhould be ſpent in Sleep and Reſt; that being reſreſhed thereby, we might be enabled for thy further Service. When we are at reſt, we have neither Knowledge to diſcern, nor Wiſdom to foreſee, nor Power to reſiſt the Evils that may befall us: But thou, by thy holy, wiſe and powerful Providence, preſerveſt and governeſt all Creatures, in all their Actions. Therefore we adore thy Providence; and in confidence of thy Wiſdom, Power and Goodneſs, caſt our ſelves upon thee this Night; humbly beſeeching thee to preſerve our Souls from Sin (that we imagine not Evil upon our Beds,) our Perſons, our Relations, our Habitation, our Comforts, from Danger and Deſtruction, from all Creatures who

90 *A Form, or Pattern of Prayer, &c.*

are subject to thy Command. Keep us, that we sleep not the Sleep of Death; let neither Men, nor Devils, nor any other Creature disturb or hurt us: And thou, who governest all Creatures, and all their Actions, govern us, our Imaginations, Affections, Senses, Actions, that sleeping or waking, we may be thine.

And all we beg, as in the Name of Christ, so for the sake of Christ. *AMEN.*

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*Directions*

*Directions to use this Form, Perswasions to  
Family-Prayer especially, and Resolution  
of some Questions briefly touched.*

SECT. 1. **Y**OU see what store of spiritual and divine Matter your Catechism doth afford you, to enable you for Prayer and Thanksgiving. You shall not have cause to complain of want of Matter, such as you ought, and such as you may make use of. You need no more to say, you know not what to pray for, for here is a Treasure digged up in your own Ground, if indeed, you make this little *Catechism* your own. Now labour with your own Hearts, and in this small Treatise; and the Lord, by his own Spirit, teach you how to pray. I perceive these Prayers to grow to such a length, that I fear, some will be discouraged from the length, and seeming tediousness of *all this*, therefore receive these few Counsels and Directions.

SECT. 2: 1. You may use this as a form of Prayer, or only as a Copy, or Pattern, if you be so well skilled and instructed, as to be able to improve your Knowledge in these Principles of Religion, to this Duty of Prayer. But those who cannot attain to that Liberty and Boldness, may use so much of the Prayer every Day, as is not proper to some special Occasions; as that for the Lord's Day, and that before the Sacrament, and that before Hearing of the Word; and leaving these out of the ordinary Course, to their proper Seasons, the rest may be drawn together, to serve either for Morning, or Evening, or any other convenient time.

2. If you cannot spend so much time at once for Prayer, then let that which is omitted at one time, be used at another; and particularly, on the Lord's Day, and

before the Sacrament, it is requisite to be more large and full.

3. The least prayer you can use at any time, is, the *shorter Confession*, noted in the Margin, with those Petitions for Effectual Calling, and the Benefits of Redemption; for Grace, the Means of Grace, and outward Mercies; for the Morning, and the Evening; which are all noted in the Margin.

4. Though I have not drawn up a Form of Thanks-giving for you, yet, as it is your Duty to return Thanks for Mercies received, as much as to pray for Mercies; so, if you observe how good God hath been to you, in granting your Requests, it is but turning that which was before the matter of your Request, into the matter of Thanks-giving, and presenting your Returns of Praise in the Name of Christ.

5. You may use this Prayer alone, as well as with others, changing *We* for *I*, and *I* for *We*; *Us* into *Me*, and *Me* into *Us*. (This is necessary for the younger, and weaker sort to observe.)

6. Take heed of praying by Rote, in meer Form, as a laudable Custom: But strive for the Spirit of Supplication and Adoption; affect your Hearts with your Exigencies, and the Excellency of the things you pray for.

SECT. 3. In the next place, I warn and exhort you to take heed,

1. Of neglecting this holy Duty, both in your Families, and in secret also.

2. Of the careless, sleepy and cold Performance of it.

1. Consider, that God never had, nor hath a Child, who doth not use to call upon him. Prayer is the first Exercise of a Convert, *Act. 9. 11. They who are born of God*, and adopted, have the Spirit of Sons, *Rom. 8. 15. Gal.*

4. 6. They who are effectually called, are a Royal Priesthood; every one of them offereth up spiritual Sacrifices to God, *1 Pet. 2. 5, 9*,

2. No Master, or Superior in Families, can neglect set and solemn Prayer, in and with his Family, without Sin and Danger.

1. Not



1. Not without Sin ; for, to pray without ceasing, to continue in Prayer, and watch in the same with Thanksgiving, are joined with other Duties, which belong to Relations and Members of a Family ; see *Ephes. 6.* to v. 10. and v. 18. and very clearly, *Col. 4.* 1, 2. It is as much your Duty to continue in Prayer, &c. with your Families, as it is for your Masters to give to your Servants that which is equal. Secondly, You cannot omit Prayer, but with Hazard and Danger, *Jer. 10.* 25. He is as an Heathen, who calleth not upon God, and lies open to the Fury and Wrath of God. Prayer is a Protection to Families and Persons, *Ezek. 9.* 4. 'Tis true, many thrive, and live in Ease and Peace, who call not upon God : But is their Prosperity and Peace blessed to them ? See *1 Tim.*

4. 5.

2. Take heed of the cold and careless Performance of Prayer ; see *Mat. 15.* 8. *Rom. 12.* 11. As you must not be slothful, in your own Business, so not cold, but fervent in the Service of God, *James 5.* 16. And take heed of Formality, Hypocrisie, and Boasting, *Luk. 18.* 10, &c.

SECT. 4. Qu. But how shall I bring my Heart to be serious and earnest in this holy Duty ?

Ans. 1. By the gracious Assistance of the Spirit of Supplication, who teacheth and exciteth the Soul to Prayer, and maketh Intercession in us, *Rom. 8.* 26.

2. Study well, and work upon thy Heart a serious Consideration of those Answers that unfold the State of Sin and Misery, and the places of Scripture out of which they are taken.

3. Know, and be assured, that the multitude of thy Sins are against an higher Law and Power, than Man's ; against the infinite and sovereign Majesty of the most high God. Arragin thy self before his highest Tribunal. Let Conscience indict thee of the Omissions of what is commanded by the holy Law of God, and which thou art engaged, by solemn Promise in Baptism, to obey and keep ; and what thou hast committed, which is expressly and clearly forbidden. And then consider against whom thou hast offended ; even that God who is infinite in Holiness,

hating Sins; in Righteousness, taking Vengeance upon all Impenitents; in Wisdom, knowing where to find you out, and where to punish you; in Power, able to undo thee, and to torment thee in Hell for ever, and to make this World an Hell to thee.

4. Lay to heart the desert of every Sin, God's Wrath and Curse, all the Miseries of this Life (though he forbear and spare thee,) the Sting of Death, and the Pains of Hell.

5. Affect thy Heart with the Heinousness of thy Sins, and their many Aggravations, whereby thou deservest far sorer Punishment. And if ever thou wilt be serious, these Considerations will make thee.

SECT. 5. *Quest.* But what do you mean by the Aggravations of Sin?

*Ans.* By Aggravations of Sin, are meant those Circumstances which render the Sin greater. To aggravate, is to *greaten*, magnifie, to make to weigh heavier. Such as these: The Person offending, if of Age, Place, Office, Experience, Profession; doth more offend, even in the same Sin, than others do: *Thou that teachest another, &c. Rom. 2. 21. Heb. 5. 12.* For instance; The Quality of the Person offended; as God, Christ, Spirit, Superiors, &c. Sins against the Gospel are greater than against Moses's Law; as being against clearer Light, and Grace more amply revealed. Sins often repeated, long continued in, against Reproof, Purposes, &c. and the Circumstance of Time, makes the Sin the greater: As to serve Sin, the Devil and the World, on the Lord's Day, or any other time of divine Worship. These, and other Circumstances, do aggravate; that is, do add to the greatness and weight of the Offence.

SECT. 6. *Quest.* But when I see my Iniquity, and my Sin, and am humbled for them, how shall I deal with God for Mercy? What shall I say, and plead?

*Ans.* 1. Confess thine Iniquity, and lament thy perishing Condition without a Redeemer, if God had left thee to perish in the Estate of Sin and Misery.

2. Plead this; that God, out of his own meer good Pleasure, without thy seeking, or the motion of any for thee,

thee did elect some to Eternal Life, and did enter into a Covenant of Grace, to bring them out of the State of Sin and Misery, and to bring them into an Estate of Salvation, by a Redeemer.

3. Plead that the Eternal Son of God became Man, &c. that he offered up himself a Sacrifice, to satisfy Divine Justice, to reconcile us (Sinners) to God, that that Satisfaction is accepted by the Father, and that he maketh continual Intercession for all that come unto him heavy laden and weary.

4. Seeing that God was graciously moved, of his own good Pleasure, to contrive the Redemption of Sinners by his Son Christ; and seeing that Jesus Christ had given Satisfaction to the Divine Justice, and finished his Work; and seeing it is the Office of the Holy Spirit to apply the Benefits of Redemption to miserable Sinners, in the Work of Effectual Calling, be instant with him, that he would be pleased to convince thee of thy Sin and Misery, and to enlighten thee in the Knowledge of Christ, and renew thy Will, and to persuade and enable thee to embrace Jesus Christ, who is freely, and as he is freely offered to thee in the Gospel. Beg earnestly to be taken into the Covenant of Grace, and to be taken into the number of Elect Children.

5. Be not sparing to insist upon this, that Jesus Christ, with all the Benefits of Redemption, is freely offered to thee, as well as others, being offered to all, in the Gospel; and therefore though thou art unworthy, plead the Freeness of the Grace offered, and urge that thou mayest have a Share and Portion in that free Grant, and that thou dost come to declare thy Acceptance of it.

**THE END.**